

A Comfortable Treatise  
for the reliefe of such as are  
afflicted in Conscience:

*Reuised the third time, corrected, inter-  
lared, and enlarged in many  
places.*

*With an Addition of sundry Testimonies of  
Holy Scripture; whereunto the Af-  
flicted may resort, as to a shadow in the  
scalding heat of Temptation.*

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By R. LINAKER.

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• Luke 6. 21.

*Blessed are you that weepe now:  
for you shall laugh.*



AT LONDON  
Imprinted by H. L. for William  
Leake, 1610.



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*The Author to the Chri-  
stian Reader.*

---

**T**Wise, all-readie, this  
small mite of Com-  
forts hath been prin-  
ted for the benefit of troubled  
consciencs: and albeit most  
slenderly performed, in com-  
parison of diuers rich & com-  
plete Treatises, which haue bin  
published concerning that ar-  
gument, especially by two ve-  
rie worthy lights of this age,  
godly learned men of our own  
Country, Master Greenham and

A 3 Master

## *To the Christian.*

Master Perkins : yet, being informed by good intelligence, that my little glean of Consolations is in some request with diuers poore soules, who haue already receiued som measure of pacification thereby : And because I haue beene sundry times importun'd by the Stationer to reuiue the same, I haue once againe examined what I haue formerly written; & here and there corrected, interlaced & added such things as I haue deemed to be further needfull in that behalfe. I confesse I haue had time and leasure inough for these two yeares and halfe (for so long I haue bin depriv'd of my maintenance & ministerie

## Reader.

nistry, after thirty years preaching) to haue compiled some large and profitable volume, if grace and abilitie had concurred. But, what can a poor aged & crazed man (without house or home) perform worthy the reading, or looking on? The truth is, as I neuer iudged my selfe to bee furnished with any competent sufficiencie for the great worke of the holy ministration: so nowe by reason of yeares, many troubles and infirmities which haue deeply seized both vpon my body & minde, I am altogether vnfit for employment that way, except it were verie plainly to catechize the grounds of chri-

## To the Christian &c.

stian Religion, to such as are  
ignorant thereof. So that I could  
wish some Alms-house, or o-  
ther place might entertain me  
in my declining age, to yeeld  
me some small maintenance,  
that I may not bee an eie-  
sore, offence or bur-  
den to any.

---

TO



are  
uld  
o-  
me  
eld  
ce,  
-  
  
**TO THE MOVR-  
NERS IN ZION, A WEL-  
willer to their peace, and  
fellow-feeler of their  
burdens.**

---

**A**lthough this iro-  
flinty age stādeth  
more in neede of  
an Hammar to  
breake, then of  
Oyle to supple  
broken harts (so  
cold and carelesse wee are in the best  
things): yet because there is alwaies in  
Gods house-hold as well some woun-  
ded Trauailer to bee bound vp and cu-  
red, as some carnall Saul to bee hum-  
bled: therfore the Lord who is rich in  
mercie

## To the Mourners

mercie and full of wisdom, hath pow-  
red forth his spirit on his seruants, to  
teach vs to repent & assure vs of mer-  
cy. Iohn the Bapt. calleth for repen-  
tance, and amendment of life : and  
Christ our Sauour promiseth remissi-  
on of sins, and acceptance of our least  
endeauours, as a most pleasing sacri-  
fice. The Lord hath sent forth some  
Boanerges, the sonnes of thunder, to  
shake the proud and exalted heart of  
man, and to make it to tremble; & to  
other-some, his beloued Barnabas, the  
son of most effectuell consolation, to  
pacifie the trembling and humbled spi-  
rit, whom hee only respecteth. Elai-  
es trumpet telleth Israel of his sinne: and  
the sweet voice of the seruants of God,  
the stil noise of the true Aarons bells,  
assureth him of pardon. This Treatise  
therefore cannot come vnseasonable or  
vnwelcome into the Lordes Family,  
where some pant for breath & swoon  
away, through the inward pricking of  
godly



in ZION.

godly sorrow, and agonies of temptations; while others rest in more peace: as LYDIA, whose heart being opened she attended to the word. Blessed be the Lord our God, who hath given vs the appetite of spirituall hunger, that is of holy desires; and hath made our soules to thirst for grace, as the parched land in drought desireth the raine of refreshment. And blessed be his name for ever, which measureth out to the land of his inheritance, the dew of righteousness, even his poore congregation. This handfull of spirituall comforts is gathered out of Gods garden for the Mourners in ZION, who are laid on the racke of Gods heavy displeasure through their sinne and his iustice, plunged after a sort in the gulf of despair, tortured with the fearefulnesse of a trembling conscience, wounded in spirit (which is the deepest wound and most sensible) rent in sunder with daily feares and conflicts, and imprisoned

## To the Mourners

soned for a time in the uncomfortable call  
chaines of feareful expectation. And so  
yet all this is for their good, euen as  
make the sicke seeke the Physician, the pati  
broken a balme of Gilead, the feareful seely  
a shelter, the fleer a refuge, and the shing  
breathlesse spirit a blessed rest. To such on.  
is opened the fountaine of DAVID in the  
and to such doe belong the waters that ning  
flow from vnder the thresholde of the be w  
temple. Shiloach refresbeth Ierusalem a sea  
and all the riuers of Damascus, as Aballe  
banah, and Pharphar, are not like the is t  
waters of Israel. Come downe therfore bo  
E bathe thy soule in this Iordan, that sing  
thou mayest be cleane, and depart ioy afte  
full, as NAAMAN did after seauen tot  
times washing. CHERITH dried vpth  
while ELIAH dranke of it: but this bless  
faithfull seruant of the spirituall Isa  
AK, hath digged out, and opened a well flag  
of lining water, which drought cannot An  
diminish, nor Philistims stappe vp, or pea  
take away fro thee. I may therefore wel and  
call

## IN ZION.

table call this Treatise the Anatomie of the  
 And contrite and broken heart, where the  
 gentle sad shall finde comfort, the sufferers  
 the patience, the afflicted deliuerance, the  
 refreshing spirit a staffe of Israel to lean up-  
 on. And marvel not, that heauinesse is  
 in the night to the whose ioy the mor-  
 ning shall bring forth. If teares shall  
 be wiped away, then teares must be for  
 a season: and if the laden with sin bee  
 called to rest, then conscience of sinne  
 is the way to quietnesse. Reade this  
 booke therefore with praier for a bless-  
 ing, and thanks for the benefit. And  
 after that by reading and applying it  
 to thy seife and state, thou hast found  
 thy hearts desire; then let thy soule  
 blesse him whose compassion, & Chri-  
 stian endeour offereth to thy hart these  
 well flacons and apples of holy consolations.  
 And pray thou with me for Ieruselems  
 peace, & for her childrens prosperity,  
 and pray to the Master of the husban-  
 dry,

## To the Mourners, &c.

*dry, the Lord of the haruest, the planter of the vines, to visite the blessed plants & fragrant hearbs of his Eden with the dew of grace and sunne of righteousness; That the dead stocke may be raised, and the rootlesse branches may liue, and become fruitfull. Blesse the plants of thy right hand, O dresser of the vines: pull vp by the rootes whatsoeuer is not thine: and grant peace in ZION, and abundant prosperitie to all thine Israell which dwell in the Land of thy Canaan, Amen.*

*Thine in the best bond, euen  
in the loue of Christ,*

*T. D.*





In the addition of com-  
*fortable texts of Scripture,*  
*these bee the princi-*  
*pal heads.*

I

**T**He profit which accrueeth to the  
godly, by the exercise of afflictions.

2 That afflictions to the godly are of  
absolute necessity.

3 God most graciously protecteth &  
deliuereth his dearlings out of all affli-  
ctions.

4 The Lord will readily receiue, and  
comfortably answer the petitions ten-  
dered by the afflicted.

5 God will happily perfect the work  
of grace begun in his children, by affli-  
ctions.

6 He will freely pardon al sin which  
is frankly confessed.

7 The Lord hath sanctified the Mi-  
nisty of the Word, to cure all the Ma-  
ladies of a troubled minde.

A

A short view of those things which  
be handled in the Treatise follow-  
ing, wherein these two things  
be contained :

**F**irst, an Exhortation, to comfort such as  
are troubled in minde, from the manner  
of their affliction.

Secondly, there be seauen severall Obie-  
ctions of such as are afflicted in conscience,  
with their severall answers.

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The Summe of every Obiection.

**T**He first obiection is, concerning the  
assurance of Gods favour, whereof the  
afflicted conscience verie much doubteth.

The second confesseth Christ Iesus to be  
a perfect Saviour: but the troubled minde  
cannot thus beleue, that he is my Saviour.

The third complaineth of weaknes of faith.

The fourth, of dulnesse in prayer.

The fifth, that the soule distressed cannot  
leave sinne.

The sixth lamenteth hardnesse of heart, and  
little profiting by the word of God preached.

The seventh and last, cries out against  
will thoughts which arise in the mind.





A COMFORTABLE  
TREATISE FOR THE  
reliefe of such as are affli-  
*cted in conscience.*

---

**I**T is not long since I pro-  
mised you some smal remem-  
brance of my hearty desire  
to affoord you some comfort,  
concerning the inwarde af-  
fliction of your minde, if the Lorde  
should any way enable me thereunto.  
I haue now therefore (according to the  
measure of grace reteiued) perfor-  
med that my promise, as you shall  
vnderstand by reading these leaues  
following. Wherby if you shall reape  
so much comfort, as from the depth  
of my heart I entreat the Lorde you  
may. I shall account my selfe forever  
thou most heartely bound by all manner of  
dutie, and thankfullnesse unto his ble-  
ssed maiestie. Howsoeuer it fall out,  
you

you shall receiue and keepe this peace  
treatise by you, as an vndoubted record  
of my good meaning toward you, and  
some others, of whose particuler estate  
I haue some certaine knowledge, & for  
whom I pray most hartly, as I do for  
you.

Inward af-  
flictions  
are nei-  
ther com-  
mon nor  
easie.

I confesse, your affliction is neither  
common nor easie to be borne. And that  
because it is not outward, but inward;  
not of the bodie, but of the mind. For as

Salomon saith, A sorrowfull minde dry-  
eth the bone. Proverbs 17. 22. Again,

A man will sustaine his infirmitie, but a  
wounded spirit who can beare it? Prover.

18. 14. His meaning is, that no out-  
ward griefe or discommodity whatsoe-  
uer, but may be endured and borne with  
great patience & constancy: but if the con-  
science be wounded, & stricken with y<sup>e</sup> tho-  
rough feeling of Gods wrath for sin, or  
any other great cause, there is neither  
man nor woman which is able to endure,  
and beare it out long, without greater  
gracious assistance from God.

For this cause David the Prophet tooke  
with great courage and wisdom en-  
dured the violent oppositions of all his  
professed enemies, being verie man-  
minded.

3

10. The minde of man is the fountaine  
of consolation, which ministreth com-  
fort vnto him in all other troubles: If  
that become comfortlesse, what shall  
comfort it? If it be void of helpe, who  
shall helpe it? If the eye which is the  
light of the body be darkened, what great  
is that darknesse? If the salt which sa-  
uoureth all things be insauour, for  
what is it good? If the minde which  
sustaineth all troubles, bee troubled,  
how intolerable is that trouble?  
11. The holy man of God comforteth  
vnto vs by the holy Ghost, for a comfort  
of patience, when the Suffering is  
01 13 14

## Consolations

4  
 He tooke away his Cattell, when the fire  
 from heauen burnt vp his sheepe and  
 seruants, when the Caldeans draue a-  
 way his Camels, when a violent tem-  
 pest blew downe the house, and killed  
 all his children, as it were with one  
 stroke; yet with great patience hee bare  
 all these heauie crosses and losses, as is  
 declared by his owne speeches which  
 hee uttered for a worthy memorandum  
 to all posteritie, saying; Naked came I  
 out of my mothers wombe, and naked  
 shall I returne &c. But when at the  
 strange conference of his vncomfor-  
 table friends his minde beganne to  
 bee agast (which was not so in all his  
 outward former trialls,) when his  
 conscience beganne to bee troubled,  
 when hee sawe the Lord fallen in his  
 sharpe arrowes, and to set him vp as a  
 But to shote at, when hee thought  
 the Lord made him possesse the sinnes  
 of his youth; this glorious patterne  
 could not beare his griefe, but was  
 so heauie, that hee may commend the  
 Image of a wounded spirit to all  
 that come after him to the ende of the  
 world.

What a precious thing it is  
 to

for an afflicted Conscience.

5

to sustaine a wounded conscience, may  
appeare by comparing it with other  
evils which fall into the nature of  
man.

There is no sicknesse or disease  
but phylicke prouides a remedie for  
it: there is no soze but Chirurgerie will  
afforde it a salue: friendship helpe  
pouertie: there is imprisonment, but  
there is hope of libertie: suite and fa-  
uour recouet a man from banishment:  
authoritie & time weare away reproach:  
but what Physicke cureth? what Chi-  
rurgerie salueth? what riches ransom-  
meth? what countenance beareth out?  
what authoritie asswageth? or what fa-  
uour releueth a troubled conscience?  
Experience shewes plainly that a trou-  
bled mind impairerth health, dryeth up  
the bloud, wasteth the marrow, pineth a-  
way the flesh, consumeth the bones: it  
makes all pleasures painefull, and  
shortherneth this life: no wisedome can  
counsell it, no counsell can aduise it, no  
advice can asswage it, no asswagement  
can cure it, no eloquence can perswade  
it, no power can overcome it, no scer-  
ter will assray it, nor inchanter can  
charm it.

B ;

Chap



That this is so, you can speake from  
your owne experience: yet for your com-  
fort, remember that you are not alone;  
the due consideration whereof may not  
a little cheere up your heart. For you  
reade of some in the scriptures, some  
you heare of, and some you know your  
selfe, who groane vnder the same bur-  
den, whose consciences are set very hard  
vpon the racke, and whose poore soules  
are in terrible case, as well as yours.

This is one principall point, which  
I would haue you thinke vpon con-  
stantly: but then especially, when Sa-  
than would beere you downe, that you  
are alone in this kind of affliction, and  
that no bodie is so troubled as you are.  
For this purpose you may remember  
that the sentence of the holy apostle,  
wherein hee doeth you to vnderstand,  
that the same afflictions which you indure,  
are also accomplished and suffered of your  
other brethren which are abroad in the  
world: as I haue shewed before. Let not such  
a thought as this is alter away you, that  
you should thinke you haue no followers.

The best  
affected  
are your  
partners

For there bee a number of Gods be-  
liefers, who are as much and as  
often troubled with the same, the like

as gr  
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as great griefe of the minde as you. For  
as there is no man so wise, so strong, or  
so rich, but there be many as wise as  
strong, and as wealthy; so there is none  
so greatly grieved in bodie or mind but  
there be many who are as deepe in the  
same griefe as they be.

Again, if your willy enemy shall by  
this kind of temptation assay to wound  
your weake conscience, that you belong  
not to God, because the correction is so  
sharpe; and the rod wherewith you are  
beaten so smarting, you may boldly step  
to him, taking his weapon out of his  
hand, and therewith thrust him thorow:  
for the manner of your chastisement doth  
proove very strongly to the comfort of  
your conscience, that you are highly in  
Gods fauor: & why? because you are not  
only partaker of that correction wherof  
all the sons & daughters of God are par-  
takers (for so many as are without corre-  
ction are bastards & not children) but of  
that kind of chastisement, which only is  
proper to those, who above many others  
haue been in greatest fauor with God.  
For example, David was a man (as you  
haue learned from the scriptures) ac-  
cording to Gods own hart, that is, such a

Another  
chief: ad-  
dressed a-  
gainst Sa-  
thans tem-  
ptation.

Heb. 12: 8

David was  
greatly  
loued of  
God, and  
griuously  
affli-  
cted.

one as the Lord set great store by : hee  
 notwithstanding was thoroughly scour-  
 ged with this iii. stringed whip, as you  
 may reade at large, not in one, but in  
 many Psalmes, by name the sixt psalm  
 throughout, a great part of the two &  
 twentieth, the eight & thirtieth & whole  
 Psalm, the one and fiftieth, and many  
 more. Which that you may more rea-  
 dily finde I haue gathered together, and  
 placed them in the Margin, for you  
 to turne to, and read when you thinke  
 good : where you shall vnderstand that  
 his estate was all one with yours.  
 Againe you may remember, that Paul  
 the Apostle was a chosen vessell, whom  
 God had separated fro his mothers womb :  
 and therewithall you cannot bee igno-  
 rant, how sharplie he was handled, when  
 the messenger of Sathan was sent to boxe  
 and buffet him very sore, & that for a long  
 season : so that although he praised often  
 & earnestly, yet could hee not bee deliue-  
 red. This onely hee receiued as an an-  
 swer from the Lord, that his grace should  
 be sufficient to vnderprop and stay him in  
 his greatest temptation : for my power  
 (saith he) is made perfect through weak-  
 nesse. In this resolution he rested him-  
 selfe.

Psa. 25. 7.

11. 18. 32.

1. 2. 3. 4. 5.

40. 12. 41.

4. 77. 2. 3.

4. 7. 8. 9.

85. 4. 5. 6.

7. 88. 6. 7.

9. 10. 11.

12. 13. 14.

15. 16. 102.

1. 2. 3. 4. 5.

6. 7. 8. 9. 10.

11. 12. 130.

1. 2. 3. 243.

1. 2. 6. 7. 8.

Act. 9. 15.

Gal. 1. 15.

Paul a

chosen

vessell

sharply

handled.

2. Cor. 12.

7. 8. 9.

selfe as well contented, vntill such time  
 as the Lord should graunt him full re-  
 lease. These are choise examples of  
 choise persons. & not many such to bee  
 found in the whole body of the Scrip-  
 ture: that you may consider how great  
 a priuiledge of fauor God hath vouch-  
 safed vpon you, to make you equal with  
 his dearest children, & that in such affli-  
 ctions, as for their suffering of them,  
 they are aboue many thousands most  
 renowned. But why stand I vpon these  
 examples: whe as Iesus Christ himselfe  
 (being the son and heire, in whom onely  
 the Father is most highly wel pleased) was  
 not onely in measure & mercy thus cha-  
 stised as you are, but as wee say com-  
 monly, beaten without mercie: yea, hee  
 was turned and beaten, so as through  
 the exceeding great anguish of his soul  
 he sweat such a sweat in the garden, as  
 neuer man sweat the like, that is, drops  
 like drops of blood, trickling down to y<sup>e</sup>  
 ground. Yea further, being brought &  
 hanged vpon the crosse (beside al the vil-  
 lany offered & don to him by the malici-  
 ous cruel Jewes) his own father habled  
 him so extreamply, not like a father, but  
 as a most iust iudge, y<sup>e</sup> he could not any  
 longer

Passe not  
 by this  
 example  
 without  
 some good  
 medita-  
 tion.  
 Trouble  
 of minde,  
 a great  
 priuiledge  
 of Gods  
 fauour.

Mat. 3. 17.  
 The Son  
 of God  
 most tro-  
 bled.

Lu. 22. 44.  
 Your af-  
 fliction is  
 but a sea-  
 biting to  
 that  
 which  
 your Sa-  
 uour  
 hath suffe-  
 red for  
 your sake,  
 that you  
 might  
 haue ease.

Ma. 27. 46

longer bite in his griefe, but in great bitterneſſe, breakes out into theſe words ſauoyng of deepe deſpaire, My God, my God, why haſt thou forſaken me: theſe words, I ſay, ſauoy ſtrongly of deſpaire, becauſe he cries out that God had forſaken him: yet was he farre from deſpaire, becauſe in the greateſt conflict with Hell and Sathan, his whole truſt was in God: and therefore with moſt aſſured confidence, not once, but againe he doubleth his ſpeech, ſaying, My God, My God. Thus you haue not only many of the faithfull, but the ſon of God (eſad in your nature) more than a partner with you in your ſufferings: which I haue alleaged to this end, that you may know that as al things work for the beſt to thoſe that loue God, even to them that are called of purpoſe: ſo this affliction of yours, which becauſe it is ſo ſharpe ſhall therefore worke you good a great deale the rather. For experience teacheth, that that purgation which for the time doth worke moſt ſtrongly, and putteth the patient to the greateſt paine, doth in the ende bring the moſt eaſe to him who hath receiued it.

But it may be you will take exception againſt

Ro. 8. 28.

The ſharpeſt afflictions worke the ſweeteſt comfort.

against this last example of Christ Je- One ex-  
sus, and say that he was not so tormen- cep. ion.  
ted for his owne, but for your sin, because  
he was without sin. Therein you speake Heb. 4. 15  
most truely; for the Apostle saith, He was 1. lo. 2. 1. 2  
deliuered to death for our sins: as if hee  
should say, Whatsoeuer grieffe or try- Rom. 4. 15  
ment he endured liuing, or dying, he en-  
dured it for our sakes, that the whole  
fruit & comfort therof might come down to  
vs. And to this agreeth that which is  
written in the first Epistle of Peter: Who  
his owne selfe bare our sins in his bodie on  
the tree, that we being deliuered from sin,  
should liue in righteousness, by whose  
stripes we are healed. From hence there-  
fore may you reape no small comfort for  
the peace of your conscience in the great-  
test heat of temptations. For in as much  
as hee suffered not for his owne, but for  
your finnes, you may be theretofore well  
assured that you shal neuer taste of those  
hellish tormentes, which your finnes  
haue deserued; and that because your  
Sweetie, your Mediatour, your Sa-  
uour IESVS CHRIST hath in  
your nature, but in his owne person  
(euen to the vttermost of Gods iudice)  
suffered them for you, that you might  
neuer

Christ  
hath suf-  
fered the  
torments  
of hell,  
that we  
might not  
suffer the,  
yea, that  
you may  
neuer suf-  
fer them.



neuer suffer them, but be full, and for the  
uer discharged, both in this world, & from  
the world to come. For, as the Apostol saith

Rom. 8. 1. **witnesseth**; There is no condemnation  
to them that are in Christ Iesus.

Another **Heere againe I know well you take**  
exception **this reply**; that you must grant, that  
is no condemnation to them that are  
To be in **Christ Iesus**, for that must needs  
Christ Ie- **true**: No man can with any colour  
sus is true **reason gainsay it**, because the vnder-  
happines **ted truth therof is so plainly avouched**  
to him or **from many most euident places of holy**  
her which **Scripture**. But all the doubt lies  
is assured **this whether you your selfe be in Christ**  
thereof. **Iesus or not**. For of that cannot you  
be perswaded. If you could be assured  
of, then you would not doubt, but  
were without all danger of condemna-  
tion. But this is one point, which doth  
wakeup no small trouble in your consci-  
ence. So to then, let this be one chief  
point to deale with you in.

And first to begin withall: Consider  
what hath bene the testimony of Gods  
spirit vnto your spirit in former times  
& then I doubt not, but either from the  
sense of the same spirit crying in your  
hart Abba Father, or from remembrance



for the daies of old, when in you haue had  
 a comfortable assurance of Gods fauor,  
 you shall be able to repel the force of this  
 temptation, & be comfortably perswa-  
 ed of your saluation in Christ: because  
 the holy Ghost the spirit of truth can-  
 not lye, that whom God once loueth hee  
 loues continually to the end. But to  
 follow this more largely, let me ask you  
 this one question. And I doe not onely  
 say, but on Gods behalf for his glory,  
 the good of your soule, I charge you  
 to answer me plainly and truely. Had  
 you euer any assurance of saluation in  
 your life: were you euer perswaded  
 by preaching of the Word to be saued  
 by the death of Christ Iesus? did you e-  
 ver feele the power of true Repentance  
 in your soule by these marks, that you  
 were more grieved and sorry at the heart  
 for your sins, then for any thing in the  
 whole world? did you & do you heare a  
 deadly hatred against them, as against  
 the diuel himself: did you & do you pur-  
 pose to the uttermost of your power, to  
 forsake and forswear the practise of  
 them all: more particularly and spe-  
 cially your most precious and dearest  
 sinnes which haue been most heinous

A great  
 charge.

Once as-  
 sured and  
 euer assu-  
 red of sala-  
 uation.

An unfai-  
 ned sor-  
 row for  
 sinne, a  
 deadly ha-  
 tred, a  
 sound pur-  
 pose of  
 amends-  
 ment, are  
 undoubt-  
 ed marks  
 of Gods  
 childe.

1 Cor. 7. 9

and 10. 11.

Luk. 7.15.

See you  
answer to  
euery ar-  
ticle tru-  
ly as you  
wil answer  
at your  
perill.

Psa. 1.2.

Phil. 3.8

and best pleasing to your accursed  
ture, doe you in the brightness & truth  
of your heart resolue by Gods gra-  
ce to walke in holinesse and righte-  
ousnesse all the dayes of your life: &  
that word which you haue heard  
long, so soundly, and powerfully per-  
ched to your conscience, which you re-  
so diligently, wherin you meditate  
take so great delight, as that you count  
all worldly things but losse and dunn  
in comparison thereof? did that word  
I say, neuer speak peaceably to your con-  
science by the holy ministrie? did it ne-  
uer giue you assurance and ioy in the  
Holy ghost? did it neuer worke su-  
weet comfort, as no worldly ioy coul-  
be like vnto it? did you neuer heare such  
a sermon from your owne godly and  
carefull Pastor, or from any other, that  
you haue said at your comming home  
you would not for all the worlds good  
but you had heard it, because it was  
sweet and comfortable? did you neuer  
speak that word, from the true feeling  
the heart, which might warrant your  
that you are in CHRIST IESUS  
and powerful word in your soule

2. Cor. 13.11.  
11.01.01

am fully perswaded it hath, and your  
 selfe cannot denie it: for if you doe, be-  
 side the great wrong you offer your  
 owne soule, you trespasse against that  
 spirit, whereby you haue bene sealed Eph. 4. 30.  
 vnto the day of redemption) then know  
 assuredly you are so grafted into the bo-  
 dy of Christ Iesus, as nothing shall bee  
 able to separate you from that loue  
 which the Lord your God beareth you  
 in his deare Son, in whome hee hath  
 so loued you once, as hee must needes  
 loue you you for euer. And that because  
 the Euangelist saith, whom he loues hee  
 loues to the end. For the gifts and calling John 3. 1.  
 of God are without repentance. Ro. 11. 29. Againe,  
 God is not as man that hee should lie,  
 neither as the Sonne of man that he should  
 repent. Hath hee saide, and shall hee Nu. 23. 19.  
 not doe it? and hath hee spoken it, and  
 shall hee not accomplish it? No, bee you  
 well assured, and write vpon it, that the 1. Sam. 15.  
 strength of Israel will not lie nor repent. 19.  
 For as the Apostle Iames saith, with him  
 there is no variablenesse nor shadowing Iam. 1. 17.  
 by turning.

Let these & such like places be alwayes  
 in your remembrance, & giue your selfe  
 vnto the continual meditation thereof.

For

Therefore  
read the  
often and  
continually,  
that  
you may  
alwaies  
haue the  
at your  
fingers  
end.

For they shall stand you in great stead  
if you can call them to mind, when your  
temptations shall assaile you with great  
test strength: for as the wise man saith  
A word spokē or remembred in his place  
is like apples of golde with pictures of  
siluer; Pro. 25. 11. And forget not, often  
to think of such excellent places as this  
is, which you finde written in the eighth  
chapter of the Epistle written to the  
Romanes, after this manner; What  
shall we then say to these things? If God  
be on our side who can be against vs? who  
spared not his owne Sonne, but gaue him  
for vs all to death, how shall he not with  
him giue vs all things also? Who shall  
lay any thing to the charge of Gods cho-  
sen? It is God that iustifieth: who shall  
condemne? It is Christ which is dead, yet  
or rather which is risen againe, who is alle  
at the right hand of God and maketh re-  
quest also for vs. What shall separate  
from the loue of Christ? shall tribulation  
or anguish, or persecution, or famine, or  
nakednelle, or perill, or sword, &c. I  
I am perswaded, that neither death nor  
life, Angels nor principalities, nor pow-  
ers, nor things present, nor things to  
come, nor height, nor depth, nor any  
creature

for an afflicted Conscience. 17

creature shall bee able to separate vs from the love of God which is in Iesus Christ our Lord. And full sweete to this purpose are those wordes of the holy Prophet Dauid; The Lord is neere vnto them that are of a contrite heart, and wil saue such as bee afflicted in spirit. Great are the troubles of the righteous: but the Lord deliuereth him out of them all. Againe, Weeping may abide at enening, but ioy commeth in the morning. Psa. 34. 18  
19  
Psa. 30. 5.

But, you finde no such matter, you say: for this trouble of minde hath holden you, not only nights and daies, but wokes, moneths, and yeeres, and yet you can finde no ease nor comfort. Bee it so, yet bee not therefore out of heart: for the longer it bee before you haue ease, the more welcome it shall bee when it commeth. And to this purpose are the wordes of the wise man where he saith, The hope that is deferred, is the fainting of the heart: Pr. 13. 12. but when the desire commeth, it is a tree of Life.

A Marchant venturer in his last full calling crosses the seas to Turkie or some farre countrey with his wares and Marchandise, making reckoning C within

within so many Moneths to returne,  
if the winde fauour him, and the mar-  
kets answer his expectation: his louing  
Wife at home about the time appoin-  
ted with gladsome heart looketh dayly  
to giue him a cherefull welcome: but  
but by distresse of weather or som other  
accident, she heares not of him: or if  
she doth, the newes is most vncomfor-  
table vnto her, that hee and his goods  
are cast away: or else hee is taken priso-  
ner by some mercilesse and cruell En-  
emie. Thus the goodwonian with sor-  
row and grief pines and wanzes, many  
a day being wholly distracted betwene  
hope and feare. At last, when she thinketh  
least, her dearest Husband returneth  
safe with great wealth: hee hath taried  
long and verie longe, but at last  
hee comes: Is hee not welcome be-  
cause he hath taried long: nay, is he  
not so much the more more welcome?  
Be your selfe Iudge, and the Lord  
giue you the spirit of wisdomie to  
make application for your best good.

Lastly, lette the wordes of Eli-  
phas the Temanite be fast bound vnto  
to your soule, which you shall find thus  
reposed in the booke of Iob, the first  
Chapter



Chapter, 17, 18, 19, Verses. Be-  
hode, blessed is the man whome GOD  
correcteth : therefore refuse not thou  
the correction of the Almighty. For  
hee maketh the wounde, and bindeth  
it vppe : hee smiteth, and his handes  
make whole. Hee shall deliver thee in  
sixe troubles, and in the seauenth the  
euill shall not touch thee. The summe  
and drift of all that which hath beene  
sette downe (from the beginning to  
this present place) is to encourage  
you concerning the manner of your  
affliction : which though it bee sharp  
and bitter to the flesh, because no  
chastisement for the present seemeth to  
bee ioyous, but grieuous : yet there  
is a time when it shall bring the qui-  
et fruite of righteousness vnto them  
that are exercised thereby. In regarde  
hereof, Moses the man of GOD  
sayth, that the Lord humbled his owne  
chosen people and prooued them, that  
hee might doe them good at their latter  
end.

He. 12. 11  
A princi-  
pall com-  
fort for  
the affli-  
cted soul.

Deu. 8. 16

And truly, in my poore iudgement,  
you may gather farre more vndoubted  
assurance of Gods euerlasting fauor to-  
wards your soul, by these inward afflictions,

Afflictions better tokens of Gods loue than riches & prosperitie.

Heb. 1. 2.

Mat. 8. 20

Heb. 2. 10

2. Tim. 2.

11, 12.

Acts 14.

21.

Rom. 8. 28

Afflictions the high way to heauen

ons, then by any outward prosperitie of any worldly blessing whatsoeuer, whether it bee of health, of riches, or such like. And that, because in these your afflictions you are most like vnto your Head CHRIST IESVS; who though hee were the right Sonne and heire of the whole World; yet had hee not a house to hide his head in, as himselfe confesseth. But it pleased the Father (seeing hee would bring many Children vnto glorie) to consecrate the Prince of their saluation through afflictions. Now, as the holy Apostle reasoneth: This is a true saying, If wee bee dead with him, wee shall also liue with him. If wee suffer with him, wee shall also raigne with him. To be short, the Holy-ghost sayth, That wee must by many afflictions enter into the Kingdome of God. And once againe, Those whome hee knewe before, hee also predestinated to bee made like to the image of his Sonne, that hee might bee the first-borne among many brethren. So that you may well perceiue you are not thus farre forth any whit out of your way, but you keepe the roade, euen the good way which leadeth you as straight

as a line vnto the Kingdome of Hea-  
 nen. And therfore as no Traueller, who  
 keeps his right way, and knowes it, will  
 be sorry, but very glad, because hee tru-  
 steth to come to that place, where his de-  
 sire is to abide: so, no more cause haue  
 you to be grieued, but rather to reioyce,  
 because you knowe you walke in the  
 streight path, which shall bring you to  
 that place of your abode, where you  
 would so faine bee, and where you shall  
 abide most blessed and happie for euer.  
 Thus much haue I thought good to of-  
 fer vnto your godly meditations, to en-  
 courage you concerning the manner of  
 your afflictions. The Lord grant you  
 a rich portion of his holy spirit, that  
 your troubled mind, which with sorrow  
 and anguish is so low cast downe, may  
 reape a gracious blessing.

Now you shall further vnderstand in  
 fewe words, what shall be the substance  
 of all that matter which followeth in the re-  
 mainder of this poore treatise. I purpose  
 so neer as I can, to gather together those  
 objections, which you and others do ob-  
 iect against your selues: and so farre as  
 the Lord shall affoord me his grace, I in-  
 tend in order to answer them, that you

The sub-  
 stance of  
 the whole  
 Treatise  
 following

may possesse some portion of comfortable contentment for the peace of your conscience: which the **G D D** of al comfort and consolation give you and al his afflicted seruants (whomsoever) abundantly for his son **IESVS CHRIST**: sake. Amen.

The first  
objection  
and an-  
swere.  
The trou-  
bled mind  
doubts of  
Gods fa-  
uour.

The first and principall objection (so far as I can conceiue & learne by con-  
ference with you, & so many as I haue any  
acquaintance with) is this: That you  
doubt much of Gods fauour towards  
you, that you feare it greatly you are  
not the childe of God, and if you be yet  
in you not be therof certainly perswaded.

This objection hath already bene an-  
swered in part: notwithstanding, because  
it is as the foundation of all the other  
objections, I will in hope of Gods gra-  
cious assistance endeuoꝛ my selfe to an-  
swere it moze fully, for your better con-  
tentment. First therefore I would gladly  
learne this one thing of you, or of any o-  
ther (who is your partner in these temp-  
tations) who it is that beareth you so  
greatly in hand, you are not the child of  
God. If you answer, your conscience,  
through the greatnesse of your sin doth  
tell you so: then do I againe demand  
of

A neede  
full point:  
therefore  
marke it  
well.

of you, who it is that sets your conscience  
 to wrke to brge this point & to what end?  
 If it bee **G O D S** spirit, you may bee  
 right glad, because then it is for your  
 good: namely, for your further effectu-  
 all humiliation by vntalued hearty re-  
 pentance, not to bee repented of, and  
 that you may bee enforced to go out of  
 your selfe, to seeke the forgiveness of  
 your sins and euertlasting saluation in  
**C H R I S T** his death and obedience,  
 to the full assurance of **G O D S** fauor, and  
 also the euertlasting peace of your con-  
 science.

Hearken  
 to Gods  
 spirit: for  
 he seeks  
 your  
 good.

But speake the truth: Is it not rather  
 a strong temptation of **Sathan** your  
 deadly Enemy to trouble the peace of  
 your Conscience, & (if it be possible) to  
 driue you to desperation? If it be so, as I  
 feare it greatly, then say I vnto you,  
 there is no cause why you shold beleue  
 him, first, because he is a liar. Second-  
 ly, because he is your enemy, who means  
 you no good at all. That he is a lyar it is  
 manifest, because hee hath bene so from  
 the beginning. And hee cannot nowe  
 change his nature, no more than the  
 Leopard can change his spots, or the  
 Blacke Doeze his skinne.

Hearken  
 not to  
 Sathan,  
 for hee  
 hath vow-  
 ed your  
 destructi-  
 on.

Ioh. 8. 44.

If hee say you are out of Gods fauour, that he loues you not, that you are not the Childe of God; beleue him not, yea answere him thus, that you doe the rather beleue the contrarie; that you are in Gods fauour, that he loues you, and that you are his childe whome hee hath chosen in Christ Iesus. For he that was not ashamed to charge a lie vpon God himselfe, will not sticke to face you out with any vntruth. Therefore you are to reiect him as a notozious treacherous deceiuer, not worthy of any credit in any matter whatsoeuer. It is as much against his nature to speake the truth, as

Gen. 3. 4. It is possible that God should lie, who is

Heb. 6. 18. onely and euer true. Therefore, there

Rom. 3. 4. is no cause why you should beleue such a common liar as the Diuell (who will lie as fast as a Dog can trot, as wee vse to say in our common speech). But you haue iust cause to except against him; not only in this particular, but generally in whatsoeuer he shall say or object against you.

Againe, you neede not doubt that hee is your enemy, and that to the death: because hee is the common accuser of

Re. 12. 10. the bretheren, and (like a roaring Lion)

1. Pet. 5. 8. goeth



goeth about continually seeking whome  
 he may deuoure. In regard whereof you  
 are not to harken to him, or beleue any  
 thing he shall say vnto you, no although  
 he speake the truth. And my reason is,  
 because hee will not tell you the  
 truth, to helpe, but to hinder you; not to  
 cheere, but to choake you; not to saue,  
 but to spill your blood. And whereas you  
 will reply, you cannot deny but he saith  
 the truth concerning the greatnesse of  
 your sinnes, and that iust condemnati-  
 on which you haue deserued for them; I  
 answere thereto after this maner: That  
 you are not to take the knowledge of  
 your sins from Sathan, because he will  
 not tell you the truth, and the whole  
 truth as it is indeede. For either he will  
 pare your sins, & make them lesse than  
 they be, to make you altogether care-  
 lesse, or else he will make them greater  
 than they be, to throw you headlong in-  
 to despaire. But you are to take the per-  
 fect knowledge of your sinnes, from the  
 true vnderstanding of the Lawe of  
 God, fast grinded to your conscience,  
 by the holy ministerie, which GOD  
 hath ordained for this purpose, that you  
 may thereby come to true and vnfained  
 repen-

No credit  
 to be gi-  
 uen to the  
 diuell  
 though  
 he speake  
 the truth,  
 because  
 his mea-  
 ning is  
 bad.

Mark the  
 diuels  
 cunning.  
 The holy  
 vse of the  
 Ministry  
 Rom. 7. 7.  
 Regard &  
 reuerence  
 the mini-  
 sterie if  
 you loue  
 your  
 soule.

1. Ioh. 1. 7.

Examples  
of notori-  
ous sin-  
ners who  
repented  
and were  
pardoned

No ease  
matter to  
comfort  
a troubled  
mind.

repentance of all your finnes; and be-  
saued through faith in Christ his blood.  
For, the blood of Christ doth cleanse you  
from all sinne. And if you will yet reason  
against your selfe, that your finnes are  
so great, that you can gather no assu-  
rance of Gods fauor toward you: then  
let mee offer to your consideration some  
examples of such notorious known  
sinners, as the world cried shame of,  
and yet repenting had their finnes for-  
giuen them. I meane, of set purpose to  
make choise of those persons and people,  
who in the scriptures are noted to bee  
most infamous: because you and such  
as are so exercised as you are, doe in-  
deede charge your selues further than  
you ought. For you make your selues  
so bad, as though none were to bee  
compared vnto you, or as though God  
had no mercie in store for you. And here  
upon it comes to passe, that no counsell  
be it neuer so graue & gracious, no rea-  
sons bee they neuer so many, pregnant  
and weightie, can preuaile, or per-  
swade you; nay scarce any place of holy  
scripture, though most fitly and faith-  
fully alleaged and applied to the pur-  
pose, can bee fastned vpon you; which  
may

may bring any small portion of peace,  
 vnto your troubled consciences. I in-  
 tend therefore to match you so, and with  
 such, as you shall bee forced to confesse  
 you are outmatched. The ende shall be  
 this, To bring glad tidings to your  
 heauie and sorrowfull soule, that God  
 both is and will be more fauourable to  
 you, then you can as yet be perswaded.  
 For if God haue shewed mercy to those  
 who by reason of their knowne sins, were  
 in all mens iudgement further from  
 mercy: how can he deny you mercy, who  
 neuer brake into that outrage of sinne,  
 and yet doe most humbly sue vnto him  
 for mercy? That good master, who for-  
 gaue his bad seruant at his own intrea-  
 ty, tenne thousand talents, would not  
 haue beene hard vnto him, who ought  
 but a hundred pence, if he had sued vn-  
 to him, as he did to this cruell and un-  
 mercifull fellow seruant, who by no  
 meanes would bee intreated, to shewe  
 that fauour in a little debt, which was  
 shewed him in a very great summe. Re-  
 member I pray you, that you haue to  
 deale with a God, who is far more mer-  
 cifull: and therefore you may be sure to  
 finde more fauour.

Reasons  
 to per-  
 swade the  
 afflicted.

The Lord  
 perswade  
 your hart

Ma. 18. 28

You

Mary  
Magdalen  
a notori-  
ous and  
known  
sinner.

Luk. 7. 38

29.  
The hypo-  
criticall  
Pharisee is  
offen-  
ded with  
Christ.

I  
Jesus  
Christ  
likes Ma-  
ries do-  
ings.

You reade in the Gospell of Saint  
Luke, the seventh chapter from the thir-  
tie & sixt verse vnto the end of the chap-  
ter, of Marie Magdalen, and of her be-  
hauour, being a woman not onely ve-  
hemently suspected of lewd life, but o-  
penly knowne for a common harlot, and  
generally so taken, as may appeare by  
the words of Simon the Pharisee: who  
receiuing Iesus Christ into his house,  
thought neuer a deale the better, but  
much the worse of him, because he suffer-  
ed so bad a woman to come so neere  
him, but especially to lay any hand vpon  
him, as to wash his feete with her  
teares, and to wipe them with the haire  
of her head: to kisse his feete, and to  
anoint them with ointment. Al this notwithstanding, marke what maruailous  
great mercie Iesus Christ shewes to  
this so wretched and sinfull a woman,  
how weeping & wailing, moaning and  
mourning, grieuing and groaning  
vnder the intolerable burden of her  
moste loathsome and abhominable  
sinnes.

First, hee takes in very good part  
whatsoever she had don vnto him: where-  
as Simon looked he should not onely  
hate

haue shewed his great disliking of her dealing, but haue shaken her vp, & that roundly for her lawcinesse, to come so neere him without his loue and leaue.

Secondly, he is so far from misliking her behauior in that present action, that hee doth highly commend her to Simon; and that after so special a manner, that he giues him to vnderstand, hee takes better liking of her kindnesse, then of all the great prouision which hee had made for him: because whatsoeuer she did, she did it with an vpight hart towards him, & in a sincere loue for the good of her owne soul: thirdly, for y<sup>e</sup> ease of her hart which

now was grieuously tormented for her wicked life past (as appeared by the abundance of teares she powred out) hee sayth to Simon in her hearing, that many finnes were forgiven her. Fourthly,

that shee might take better holde of his wordes, and apply them to her selfe for the comfort of her owne soule, hee turnes his speech particularly vnto her and saith in moze speciall manner, Thy finnes are forgiven thee, Thy faith hath saued thee. Lastly, that shee

might depart a ioyfull and blessed woman indeede, wanting nothing which might

<sup>2</sup>  
Christ com-  
mends  
Maries  
teares  
more the  
Simons  
great din-  
ner.

<sup>3</sup>  
Maries  
sins for-  
giuen her  
Luk. 7. 47.

<sup>4</sup>  
Christ  
speakes  
particu-  
larly to  
Marie for  
her com-  
fort.  
Ve. 48. 50.

5  
 Maries  
 happy  
 farewell.

Ver. 1. 50.

The appli  
 cation of  
 the first  
 example.

Apply the  
 plaiter to  
 the sore  
 that your  
 soule may  
 haue ease

The teares  
 you shed  
 are not  
 spilt, for  
 the Lord  
 hath put  
 them all  
 into his  
 bottell.

might make for the peace of her conscience, he giues her a most sweet farewell saying, Goe in peace.

Now let me reason a little with you concerning this woman: can you when you haue strained out your sin to the uttermost, make your selfe as hadde as this woman? No, you cannot, you may not, you dare not. For how dare you slander your own self, when it is not any way lawfull to slander another? and if you bee bound to tender the good name of your brother as well as your own, then it must needs follow you are by nature most bound to tender your own. If then you cannot deny, but you are by great odds outmatcht in this example, shew me what solid reason you can bring to proue, why Iesus Christ should not entreat you as kindly, & shew you as much fauour as he shewed to Marie: especially when as your sins (even by your own confession) are neither so notorious, nor so apparant, & open in outward transgressions, to be seene and iudged by the world, as hers were; And yet, for all that, your teares as many, your heart as much tormented with sorrow, your kindness as great to Christ in his members,



bers, & your desire as vnfained to bee wholly his, at his comādeiment. Did he regard her, & wil he reiect you: did he not shew her a hard countenance, & will he look sowzely vpon you: did she let not so much as any one teare fall in vaine? did her teares moue him to compassion: and doe you thinke he will not haue pity vpon you, & put all your teares into his bottell? were many sinnes forgiven her, & can any of your sins be unpardoned? was her faith strong to saue her, & shali your faith want strength to saue you: did Chzist for a farwel bid her go in peace, and wil hee send you away empty without peace? No verily. If you thinke so, you thinke much amisse: and therefore such a thought must not depart without some due chastisement. Suppose there is a man of so great wealth, that hee knowes no ende of his goods. And suppose that this man hath many betteres, that owe him very great sums of money. As for example, som owe him thousands, some hundreds, & some many scores of pounds. Amongst them all there is one poore man, who owes him twentie pounds, twenty nobles, or twenty shillings, which hee is no way able

Psal. 50. 8.

A familiar  
resem-  
blance.

Hee that  
forgiues a  
great det  
will readi  
ly for-  
giue a  
small.

able to pay, nor any penie thereof, if hee  
should be cast in prison, and lie there  
till hee rot. If this great rich man shall  
cause proclamation to be made, that all  
his debtors should come to him, pro-  
fessing solemnely hee will frankly and  
freely forgive them all, upon this con-  
dition, that they will but confesse and  
acknowledge the debt to be due, be it  
more or lesse; If the poore man should  
come in among the rest of the debtors,  
and confesse himselfe to owe him such a  
summe as I haue named, lay forth his  
pouertie, and therewithall humbly vpon  
his knees with teares beseech him to  
shew some fauour toward him: should  
not hee in this case haue good hope to be  
forgiuen, especially if before his face he  
should see one to haue thousands forgi-  
uen for a word of his mouth? The wise  
man sayth; Hee that hideth his sinnes  
shall not prosper: but hee that confesseth,  
and forsaketh shal haue mercy. Pro. 28. 13.  
To this agreeth that which is writtten  
by the holy Apostle; If we acknowledge  
our sinnes, GOD is faithfull and iust to  
forgiue vs our sinnes, and to cleanse vs  
from all vnrightheousnesse. And I beseech  
you marke how sweetly the Prophet  
speakes

for an afflicted Conscience. 33

speakes to your heart when hee saith,  
The Lord is full of compassion and mer-  
cie, slow to anger and of great kindnesse:  
he will not alway chide, neither keepe his  
anger for euer. Hee hath not dealt with  
vs after our sins, nor rewarded vs accor-  
ding to our iniquitie: for as high as the  
heaven is aboue the earth, so great is his  
mercie toward them that feare him. As  
farre as the East is from the West: so farre  
hath hee remooued our sinnes from vs.  
As a father hath compassion on his chil-  
dren, so hath the Lord compassion on  
them that feare him: for he knowes wher-  
of wee bee made: hee remembreth that  
we are but dust. Psalme 103. 8. 9. 10. 11.

12. 13. 14.

These things concerne you verie  
neerely: and therefore I am so much  
the rather to intreat you, not to make  
wash way of them: but as they do neer-  
ly concerne you and your good, so to lay  
them as neere to your heart, by reue-  
rent meditation, that your soule may  
finde a gracious and comfortable bles-  
sing.

The second example which I would  
haue you to consider and thinke on ve-  
rie thoughtly, is written in the first

Labour to  
apply if  
you desire  
to haue  
comfort.

A second  
example  
of the  
great re-  
bellion of  
Israell.

chap.

chapter of the prophet Esay, and the eighteenth vers. where the Lord makes a maruailous large offer of great mercie, vnto a people who had highly offended him, I meane the people of Israel. To these Israelites in most lo-

Eu. 1. 18. uing manner the Lord speaketh, Come, saith hee, let vs reason together: though your sins were as crim son, they shall bee made white as snow; though they were red as scarlet, they shal be as wooll. What the offer is you hear: & how great it is, your selfe is able to iudge: euen so large an offer of mercy as none can bee greater. In one word, it is as if the Lord should say, O Israel thou hast sinned against me thy good God most grieuously, & hast deserued that I should not only punish thee sharply, but for ever cast thee clean out of my fauour. Notwithstanding, if thine vnfained repentance for all thy sins past, and a resolute purpose of amendment hereafter, I am content to forgive and forget them all, and to giue thee my gracious generall pardon, to acquite and discharge thee of all and euerie one of thine iniquities, that not so much as any one of them shall be able to condemne thee in this worlde;

A general  
pardon  
offered.

or in that which is to come.

Here I pray you consider with me, The cur-  
the estate and condition of this people, sed con-  
at the time of this louing offer: and dition of  
therewith also consider, what cause the Israe-  
there was why the Lord should shewe lites.  
them so great fauour. Begin at the  
second verse of the forenamed chapter,  
and marke aduiseably what manner of  
complaint the Lord takes vp against  
them. First hee calles heauen and  
earth with all the creatures therein to  
witness their rebellion and disobedience  
against him. Secondly, hee challen-  
geth them of so monstrous vnthank-  
fulnesse, that it is too too shamefull; for  
hee shewes they were so farre gone in  
this point, that the brute beasts, even  
the ore and the asse, being dumme crea-  
tures, without reason, were more thank-  
full in their kinde, to their owners for  
their fodder and prouendar. then they  
were for so many thousands of bles-  
sings, and graces, which hee had free-  
ly and bountifullly bestowed on them  
and theirs in this and for a better life.  
Thirdly, in the third verse he drawes  
out against them a verie substantiall  
indictment both for words and matter,

An ap-  
peale to  
all the  
creatures  
of disobe-  
dience.

Vnthank-  
fulnesse.

A large  
indige-  
ment.

Esa. 1. 3.

4  
A prooue  
of the in-  
ditemēt.

Verse 15.  
17.

Verse 10.

Ex. 29. 5 6

5  
Hypo-  
crites in  
the ser-  
uice of  
God.

wherein he layes forth all their ill beha-  
uour, and paints them out in most  
liuely colours, calling them with great  
detestation, Ah sinnetull Nation, a Peo-  
ple laden with iniquitie, a seede of the  
wicked, corrupt children. Fourthly, he  
prooues this inditement and euery part  
thereof, by charging them to their fa-  
ces with murder and bloud, by rea-  
son of their horrible oppression, and  
cruelty towards all in generall; but  
more specially towards the poore, the  
widow, the stranger, and the father-  
lesse: whom they ought aboue all others  
to haue spared, and to haue releued  
them by expresse commandement from  
God himselfe. This is done in the fif-  
teenth & seuenteenth verses. In the pra-  
ctise of which sins, and al other kinde of  
filthines, they were such exquisit work-  
men, that they were more like the peo-  
ple of Sodom and Gomorra (whom the  
Lord with fire from heauen destroyed)  
then that people whom the Lord had  
chosen, & pickt out from all the nations  
of the world, to be a peculiar and a holy  
people vnto himselfe. Fifthly, they were  
such hollow hearted hypocrites in all  
the outward exercises of religion, that  
the



the Lord detested all their sacrifices,  
and utterly abhorred all their prayers,  
as you may reade in the 11. 12. 13. 14.  
and 15. verses.

To make an ende with so bad a peo-  
ple, as lightly could not be worse, they  
were so desperate, and hardened in their  
wickednesse, that they were past cure,  
and had little hope (if any at all, of  
the greater part) of their amendment,  
because the Lord had assayed by all  
good meanes, to bring them to some  
goodnesse. He had wooed them with bles-  
sings, and feared them with his iudge-  
ments: hee had chastised them often  
with rods, and many times scourged  
them with the plagues of the children  
of men: but all in vaine; the more they  
were corrected, the worse they were,  
and grew to be more desperate, as ap-  
peares out of the fift and sixt verses. Af-  
ter all this bad dealing, as though they  
had beene no such lewd and gracelesse  
people, or as though they had not of-  
fended so grievously, nay rather as  
if the Lord had done them some great  
wrong, hee seeks to them (whereas  
they should haue both sued and sought  
to him) that there might bee a treat-

2. Sam. 7.

14.  
Verse 5. 6.

The lord  
entreats  
peace at  
at their  
hands  
which  
had high-  
ly offen-  
ded him.

tie of peace, and a full reconciliation made betwene them. For which purpose hee offers in most friendly and louing maner, to commune with them, saying, Come let vs reason together.

Verf. 18.

A particular application of the former example.

Now giue mee leaue once againe to deale with your conscience in this point. Charge your soule with as many sinns as euer you can possibly call to minde, in any part of your life, either before or since your calling, in ignorance or in knowledge, in youth or in age, how soeuer, or with whomsoever you haue committed them, either by thought, word, or deede, in the light of the day, or in the darknesse of the night. Binde them all in one bundle, cast them into the one end of the ballance: when you haue so done, take vp the sinnes of this people, put them into the other end, and weigh them together without any deceit.

May, for this once you shal haue leaue to shewe your best cunning, & see if you can make your end heauier. If you cannot (as I am sure you cannot, except you will vse some notable deceit, which will be soone found out, so as you shal neuer be able to answer it) then know

you,

you, and let your conscience also vnderstand, that if the Lord said vnto a wicked people, rebellious and hard hearted, & frozen in sinne, Come; he doth much more say to you, whose conscience is so tender, whose hart melteth into riuers of teares, and who would so faine leaue your sinne, Come, and againe come, let vs two reason together. For, although thy sins bee in thine own sight as crimson, yet shall they bee made as white as snowe: though they bee (to thy seeming) as redde as euer was the deepest scarlet, yet they shall bee as white as any wooll; because they shall bee all so perfectly scowzed and washed in the blood of Iesus Christ, as not any one of them shall bee able to condemne thee, either in this world, or in the world to come.

And that you may be the more bold to come, behold, your sweet Saviour (who being made sin for you, that you might be made the righteousnesse of GOD) saith also vnto you, come: yea for your further encouragement hee offers, and is ready to take you by the hand, and to go with you himselte vnto the Father, for whose sake you must needs bee most heartily good.

A strong reason to prooue and perswade.

1. Ioh. 1. 7.  
Rom. 8. 1.

2. Cor. 5. 21.  
Ma. 11. 28  
Another reason of great weight: will you not come whē your Saviour calleth you for your good?

heartily welcome. And if you shall thus  
 answere your Saviour Iesus Christ,  
 that gladly you would come, but that  
 your sinnes do so clogge, and load your  
 heart with sorrow: then heare how  
 againe he replies vpon you, saying: **Ye**  
 the case stand so with thee. then come in  
 any wise, yea therefore the rather come.  
**For**, if thy sinnes doe put thee to paine,  
 and bee as a heauy hurden. too bigge  
 for thee to beare, come thy way, and lay  
 them all vpon my shoulders: for my  
 back is broad enough to beare them all.  
 were they neuer so many. I am wel con-  
 tent to beare the whole load of them  
 mine owne selfe. that thou mayst be fully  
 and for ever discharged. For such sin-  
 ners doe I call, and such sinners onely  
 will I saue, as are in paine. & thorough-  
 ly tyed with sense and sorrow of their  
 sinnes. As for such sinners as haue store  
 of sin hanging vpon them, and either  
 doe not feele them to be any burden. or  
 care for no helpe, I haue nothing to  
 doe with them, neither will I bee any  
 Saviour vnto them. **For**, the whole  
 need not the Physician, but the sicke. I  
 came not to call the righteous, but sinners  
 to repentance.

The tired  
 sinner  
 may bold-  
 ly come  
 to Christ.

Matth. 11.  
 28.

Marke  
 well that  
 Christ wil  
 saue hum-  
 bled sin-  
 ners and  
 none o-  
 ther.

Mat. 9. 12.  
 13.

You

for an afflicted Conscience.

41

You haue a most sure word of the Prophet, to which you shall doe well to take good heede, and to treasure it vp in your heart for your euerlasting good: Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercie vpon him: and to our God, for he is verie readie to forgie. Dauid a worthy Fatherne of godlinesse, through sloath, his owne corruption, and Satans malice, sinned grossely with as much aduantage to the blasphemous aduerlarie as any religious professour could doe: yet when with unfained sorrow and hatred he confessed, I haue sinned against the Lord, the Prophet Nathan instantly answered, The Lord also hath put away thy sin, thou shalt die. 2. Sam. 12. 13. Among all the Kings of Israel, there was none like Ahab; who sold himselfe to worke wickednesse in the sight of the Lord, whom Iezabel his Wife prouoked: when for murdering of Naboth hee did but counterfeist repentance, hee obtained this fauor from God, that the euill which was threatned against him should not bee in his dayes. 1. Kings 21. 25. 26. 27. 28. 29. But Manasses,

King

King of Iudah is pointed out as a monster not to be matched for his wickednesse, his apostasie, idolatry, cruelty, witchcraft, charming sorcerie, &c. His boldnesse was such, that he bearded the Lord in his owne house, hee despised his word, hee abused and misused the Lords Prophets so farre that the Lord could not endure him, but sent him fast bound in fetters and chaines to Babel. When he was there in tribulation, He prayed to the Lord his God, and humbled himselfe greatly before the God of his Fathers, and prayed vnto him, and God was entreated of him, and heard his prayer, and brought him againe to Ierusalem. 2. *Chro.* 33. 1. 2. vnto the 14. *Verse.* The Parables of the lost sheepe and prodigall son are verie familiar: *Mat.* 18. 12. *Lu.* 15. 11. Peter an excellent apostle sossed himselfe with a desperate threefold deniall of his only soueraign Saviour. But the Lord IESVS turned backe and looked mercifully vpon him for his comfortable recovery: *Luke* 22. 61. Saul was a cruell persecutor of the Gospell, as himselfe confesseth, *Galatians* 1. Chap. *Vers.* 13. But hee was receiued to mercy, that IESVS CHRIST might

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for an afflicted Conscience. 43

might first shewe on him all long suffering vnto the ensample of them, which shall in time to come believe in him to eternall life: 1. *Tymothy*. 1. 13. 14. 15. 16. These are so many cloudes of witness to compass your soule, that you may cast away whatsoeuer may discourage you, & repose your self vpon the assurance of Gods mercie in CHRIST IESVS.

Thus farre I haue endeouored to satisfie your first and maine obiection, and to my power aymed at this mark, namely, to pacifie your troubled conscience with this comfortable, and sound persuation, That being iustified by Faith, you haue peace toward God through our Lord IESVS CHRIST, by whom you haue boldnesse and entrance vnto God the Father, and that by the powerfull working of GODS spirit, which is the Spirit of adoption which you haue receiued, whereby you crie Abba Father. The same Spirit beareth witness with your Spirit, that you are the Childe of GOD. And if you bee a Childe, then are you also an heire of GOD, and a ioynt Heire with CHRIST.

And

Heb. 4. 17.

Labour to  
cast off  
feare whē  
God wold  
haue you  
bolde.  
You are  
louingly  
called to  
come to  
a louely  
and merc-  
isfull  
throne.

And therefore not I, but Gods holy spirit (whose words you ought both to regard and reuerence) saith vnto you thus wise: let vs go boldly vnto the throne of grace, that wee may receiue mercie and finde grace to helpe in time of need.

I beseech you marke aduisedly the author of the Epistle calleth vpon you to goe, and to goe boldly. But whether would he haue you goe? forsooth to the throne. And to what throne? Not to a throne of iustice, of wrath and condemnation, but to a throne of grace and mercy. It is indeed a throne of iustice, of wrath, and condemnation; but not to you, nor any such as you are. The throne against your comming is couered and hangged all ouer from end to end, both wide and side, with most rich and costly cloth of grace & mercy. The hangings are all of grace, and throughout embroidered with nothing but mercie. View them your self, look vpon them thzughly, and you shall finde all mercie, and nothing else but mercie. Therefore you are willed to come to this throne boldly, because it is a throne of grace and mercie. And that you may know beforehand what you shall gaine by your comming

Only comming thither, you are told plainly Mercie  
 and truely, you shall finde (that which welcoms  
 your soule most longeth after) store of you: ther-  
 grace, and so much mercie as may help fore per-  
 you, when you shall stand in most neede swade  
 of mercie. Thus must it needs be, and your selfe  
 otherwise it cannot be: because y<sup>e</sup> Iudge you are  
 himselfe, who sits vpon the throne, is a welcome.  
 Iudg ful of mercie, clad altogether with You must  
 rich robes of mercie, and your great needs be  
 friend, who wil shew you al y<sup>e</sup> fauor that welcome,  
 may be. For why? he is I E S V S your for the  
 Saviour, who wil in no case suffer you ludge is  
 to miscarry. Therfore he himselfe saith: your  
 Those whom thou gauest me, haue I kept, great  
 and none of them is lost. *Ioh. 17. 12.* Again friend e-  
 in another place: I give vnto them eter- uen your  
 nall life, and they shall neuer perish, neither all suffici-  
 shall any pluck them out of my hand. My ent Savi-  
 Father which gaue them mee is greater our.  
 than all, and none is able to take them out. *Matth. 1.*  
 of my Fathers hand. I and my Father are 21.  
 one. *Iohn 10. 28. 29. 30.* If yet, for  
 all that hath beene said, there doth re-  
 maine any scruple, I will furnish you  
 with one place moze where the G O D  
 of all comfort speaks to your heart.  
 Reioyce O Heauens, and bee ioyfull  
 O Earth: burst forth into praise, O  
 Moun-

Mountaines: for God hath comforted his people, and will haue mercie on his afflicted. But Zion sayd, The Lord hath forsaken mee, and my Lord hath forgotten mee. Can a Woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget yet will I not forget thee. Behold, I haue grauen thee vpon the palme of my hand. *Esa. 49. 13, 14, 15, 16.*

The second objection & answer. The troubled mind cannot apply Christ to it selfe.

Here is good occasion offered to answer a second objection of yours: which is, that you beleeue, that Iesus Christ is a perfect and able Saviour, but not your Saviour: that he saith come, but he saith not come, to you. But I will proue he speaketh as well to you as to any other: and that as particularly, and as plainly as if hee should call you by your name, and say, come M. P. E. I speake vnto thee by name.

In the Prophet Esay, the Lord God after hee had in the end of the former Chapter shewed what fearefull iudgements hee had resolved to bring vpon the Israelites for their sinnes, because they would not walke, in his wayes, nor be obedient vnto his lawe; least the godly which were among

among them should be too much discomfited, and throwne downe too lowe, hee speaks most graciously and particularly to them with most sweete and comfortable wordes, saying: But now thus saith the Lorde that created thee O *Iacob*, and hee that formed thee O *Israel*, Feare not: for I haue redeemed thee, I haue called thee by thy name, thou art mine. When thou passest through the waters I will be with thee, and thorough the floudes, that they doe not overflowe thee: thou shalt not be burnt, neither shall the flame kindle vpon thee, for I am the Lord thy God the holy one of *Israel* thy Saviour, &c. *Esa. 43. 1. 2. 16.*

You will graunt, that in those words <sup>Aduise</sup> which you finde thus written, in *Ma-* your selfe *thew*, Chapter 11, Verse 28. Come well, that vnto mee all you, that are wearie and laden, <sup>he that</sup> *CRIST IESVS* calleth all sinners generally, <sup>that</sup> You are one among <sup>knowes</sup> the rest. Therefore hee calls you. <sup>you calls</sup> For you <sup>he saith,</sup> he came to call sinners to repentance.

Secondly, in the forenamed words <sup>Iudge</sup> hee calls such sinners onely, particularly <sup>you, whe-</sup> by name, as are weary and laden with <sup>ther you</sup> their sinnes. Are your sins pleasant to <sup>be called</sup> your

your palate, and sweet vnto your taste:  
 Doth the remembrance of your sinnes  
 make you laugh, as though yee were  
 tickled, when you thinke vpon them?  
 Is it the ioy and pleasure of your sins,  
 which drawes so great store of salt  
 teares from your eyes, and fetcheth  
 so many deepe sighes from your hearts?  
 Doe your sinnes lie vpon your consci-  
 ence like some little light feather: or ra-  
 ther doe they not presse and holde you  
 downe as a wonderfull weightie bur-  
 then? Is not the burthen so heauie that  
 you cannot containe your selfe but cry  
 out with the Prophet, There is nothing  
 sound in my flesh because of thine anger:  
 neither is there rest in my bones because  
 of my sinne. For, mine iniquities are gone  
 ouer my head, and as a weightie burden  
 they are too heauie for me. And againe,  
 My sinnes haue taken such holde vpon  
 mee, that I am not able to looke vp: yea,  
 they are moe in number than the haire  
 of my head: therefore my heart faileth  
 mee.

If you bee in this case, then may you  
 know, if you will know that which shall  
 doe you good, that he speakes to you by  
 name, and saith vnto you, Come holde

Psa. 38.

3-4.

Psa. 40. 12.



for an afflicted Conscience.

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and feare not, I will ease thee of al those thy sins, which are so great a burthen to thy conscience, and will giue thee a gracious generall pardon in my death and passion. Moreover, I will from top to toe cover and cloath thee with the rich robes of mine own righteousness vnto the full assurance of ever lasting life.

The third obiection followeth: that your faith is weak, and full of doubting; yea so weake, as you are fully persuaded there is no childe of God hath so weake a faith as you haue. But he that neuer complained of weakenesse of faith neuer had any sound sauing faith: hee that neuer doubted of saluation, neuer beleued rightly, nor had any good assurance of saluation; for hee that beleues most hath many doubtings; as a sound man feelles many grudgings of many diseases, which if hee had not health hee could not feele. David doubted; as appeares by his owne words uttered after this maner: Why art thou cast downe my soule, and vnquiet within me? waite on God, or hope in God: for I will yet giue him thanks for the help of his presence. Thus hee complaines of weakenesse and doubting, those in one

The 3. obiection & answer.

The troubled mind complaines of the weakenesse of faith.



Psalme

Psa 77.7  
8.9.

**Psalm.** Psalm. 42. 5. 11. and againe Psalm. 43. 5. He useth the same words in another place; he cries out most bitterly; Will the Lord absent himselfe for euer, and will hee shewe no more fauour? Is his mercie cleane gone for euer? doth his promise faile for euermore? hath God forgotten to bee mercifull? hath hee shut vp his tender mercies in displeasure?

I perceiue it fareth with you as it doth with one that is greatly troubled with the tooth-ache, gout, stone, or some other strong disease, who being in very great pain, in the extremitie therof cries out, that there was neuer any creature in the world so cruelly tormented. And why saith he so? for sooth, because he fees his owne paine, and no other mans beside: therefore he speakes of that which himselfe feeleth, and not of that which hee doth not feele. For there be a great many more as greatly tormented as he: but he thinkes not so, because he doth not feele it so: Thus doe you deale, you are greatly troubled with the weaknesse of your owne faith, which you feel: therefore according to your feeling you complaine, that none hath so weak a faith as you haue: notwithstanding there be

Euery  
man com  
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bee a great number besides your selfe, who are as much troubled this way as you. But I will take your owne words. You say your faith is weake. Yea? then you grant you haue faith. And therefore say I, or rather the Lord himselfe for your comfort, you cannot possibly perish. For, God so loued the World, that he gaue his onely begotten sonne, that whosoever beleeueth in him, might not perish, but haue euermore life. Many deere seruants of GOD are greatly grieved for the weakness of their faith. Ioh. 3. 16.

If you haue faith, if it be but as much as a graine of mustard-seed, Mat. 17. 20. Mark. 9. 24. that Faith taketh holde of IESVS CHRIST in whom there is all sufficiency of saluation, & in whom you are compleat Colossians, 2, 10. So that whatsoeuer doubt ariseth in your heart, or is enforced by the malicious enemy, by reason of any want, or weakness, it need not dismay you; because you are not your owne Saviour, but CHRIST hath saued you, who of GOD is made vnto you Wisdome, Righteousnesse, Sanctification, and Redemption. that you may not glorie in your selfe but in him.

And because the question is about your faith, I would haue you to vnderstand

that faith is a full vndoubted perswasion, wholly to repose and settle, to place and put our trust and confidence for our saluation in Christ alone, whom the father hath sealed, and in whom only you doe beleue, renouncing all conceit of your own righteousness, or of any other creature, Saint or Angell, relying and resting vpon the merits of his death and passion. But you haue not that sensible and lively feeling of faith which you desire: And what then? Ergo you haue no saving faith? your reason is not good. Say that you should fall into a great swoon and continue therein some time, and your selfe for a time neither see nor heare, breathe nor moue in your owne feeling or sight of others; is there therefore no life, because it appeares not for a time, but after a while will shew it selfe? So is it with you being overborne with the extremitie of temptation; you seeme to your selfe to haue lost the light & life which you once enjoyed: Yet when the tempest shall be ouer, and the countenance of the Lord shall shine vpon your faith, which is hid for a time, shall get life & shew it selfe as the trees in the spring after the sharpe and colde winter.

The

The afflicted soule desires nothing more feruently than to believe, where it feels not y<sup>e</sup> present operation of comfort by faith; which desire argueth a secret sense, which cannot easily be discerned, together with assurance of better comfort in time to come; according to that of our Saviour in y<sup>e</sup> Gospel: Blessed are they that hunger & thirst after righteousness: for they shall be filled. Thus it is to you & therefore your state is better then you think: for, this your bewailing of unreliefe is not only a step to comfort, but a certain promise & demonstration that comfort shall come: for y<sup>e</sup> Lord, working by his spirit, in your hart, groans & sighs which cannot be expressed, assures you y<sup>e</sup> Lord is at hand: so that in due time he will in this particular bring about an-  
 ance of comfort to your conscience.

But your faith (as you say) is so weak, that you cannot thinke it to be any faith at all. And I again do answer you with better warrant than your thought, that weake faith is a faith, yea a good and sound faith. The weaknesse of faith doth not take away the nature & being of faith, that because there is weaknesse in it, therefore it should cease to be a faith.

A weake faith is a good faith: therefore make much of it, and labour to strengthen it.

A weake  
man is a  
man.

Weake-  
nesse of  
faith a ge-  
nerall  
cōplaint  
of all the  
godly.

Mar. 9. 24.  
Example  
of a weak  
faith in  
a very  
good  
man.

Will you say a weake man is no man because of his weaknesse? No, for he is a man though neuer so weak, as long as there is any life and breath in him. Neither doth his weaknesse take away his goodnesse: for hee may bee a verie good man though hee bee verie weak. So say I of your faith, the weaknesse thereof taketh not away the goodnesse. It is a good, a sound, and a liuely faith although it be weake. I neuer yet heard of any beleeuing man or woman, but haue complained of the weakenesse of their faith. Nay for my part, I haue marked it in sundry examples, that the more godly and beleeuing, the more they haue complained. I could, from mine owne experience, name diuers to proue the point, and some of them well known vnto your selfe. But I will name some one or two out of the Scripture, and leaue the rest to your owne good consideration.

You read in the Gospell of Mark the ninth chap. and four & twentieth verse, so good and faithfull a man, as you by your selfe confesse, he had a true and sincere faith, because hee said vnto IESUS CHRIST, Lord, I belieue. Neuerthe-  
less



lesse this good man was sick of your disease, and felt his faith to be weak, yea very weak; and therefore hee intreats the Lord IESVS very earnestly, yea crying out with teares faith, Lord helpe my vnbelieve, &c.

Again, you read in Saint Lukes Gospel, the seuenteenth chapter & fift verse, The Apostles weak in faith. of the holy Apostles, whom our Saviour CHRIST had chosen to preach, and by their preaching to beget faith in others: yet euen these men do in like manner find and feelee great want & weakness in their own faith. For which cause they put vp their humble supplication vnto their L. & master IESVS CHRIST, that hee would increase their faith.

So that nowe you see verse plainly, there is no cause, why you should too much discourage your selfe, with the consideration of the weakenesse of your faith. Because the best and most faithfull Seruants of God, doe halt of this soze as well as you, and shall do as long as they liue in this World. For there is no perfection of any good grace in this life. Wee see and know in part. Weaknes and wants will waite vpon vs to our graue. and therefore must needs also i.co.13.9 believe and practise in part. Perfection

Weaknes  
of faith a  
speciall  
means to  
humble  
vs.

Lu. 22. 31.  
All the  
faithfull  
are as  
deere to  
Christ as  
Peter.  
He pray-  
eth for all  
the faith-  
full as well  
as for Pe-  
ter, and  
for you.

is no where to be found but in Heauen, that wee may long to bee there, and so be fully perfect. God vseth this as a holy and good meanes rightly to humble you, & many of his deer Childre for your good: that by the true feeling of this weaknesse, and many other infirmities, you may see how much neede you haue to runne continually for strength and succour at the hands of your sweet Sauiour, who hath thoroughly supplied all your wants, and who will so strengthen you, that your faith (though neuer so weake to your owne feeling) may neuer faile you. For which purpose I would haue you to lay sure holde on these words, full of sweet comfort, deliuered vnto Peter by our Sauiour CHRIST, for the strengthening of all the faithfull. Simon, Simon, Satan hath desired to winowe you as wheate: but I haue prayed for thee that thy faith faile not.

Marke I pray you how Iesus Christ promisseth to pray for Peter, and not for him onely but for all the faithfull. For, is he onely Peters Sauiour? Is hee not also the Sauiour of all the faithfull in the World? Is hee not your Sauiour

as

as well as Peters? yestruely. Then he will pray for you also. For so he saith in that most sweet prayer which he makes to his heavenly father, for all the faithfull which shall beleue in him, to the worlds ende. I pray not for these alone, Ioh. 17. 20 but for them also which shall beleue in mee through their word. And if hee in whome onely the Father is wholly and altogether well pleased, and for whose sake hee cannot be displeased with you, Mat. 3. 17. doe pray for you, shall not hee be heard, and his prayer fully granted? Yes, it cannot be denied.

But yet you say hee speakes to Peter, and promisseth to pray for him by name. Yea, and that is as much as if he should call you by your name, and say that hee will pray for you, and for so many as Satan hath any desire to winowe. But Satan hath a great desire not onely to winowe Peter, but all the rest of the faithfull also. For so are Christs words, saying; Satan desires to winowe, not thee, but you: as if hee should say, his malice is not against one alone, but against all. Therefore as all must looke to themselves; so Christ promisseth to pray for  
so

Christ in Peter speaks to all the faithfull by name.

Satans malice is deadly against the faithfull.

so many as are winowed, and particularly for you, because you can tell that you are winowed. And whereas it pleaseth the Lord thus to winowe and sift your faith, you may be sure not to lose. but to gaine thereby. For this you know. The more the good coyne is fanned, & winowed, the cleaner it is; and the oftner golde is put into the sining pot, the more pure and excellent it is. To this ende therefore are you fined after this manner, that the triall of your faith being much more precious

1. Pe. 1. 17 than gold that perisheth, though it bee tried with fire, might bee found vnto your praise and honour, and glorie at the appearing of IESVS CHRIST. But to ende this point, let me aduise you of this one thing, that you be not so far discouraged with want of faith and feeling according to that which you desire and faine would attaine. that you forget to acknowledge GODS mercie for that measure of faith which you haue receiued. Indeebe, I confesse that in this your earnest and great desire after a continuall increase of faith, you are like to many covetous worldlings, who are so greedy to in-  
crease

crease their wealth, that the more they haue, the more they desire : thorough which desire they depriue themselves of the vse of that they haue, and forgette they haue it ; yea, and which is more, they will euen protest and sweare that they haue not that they haue in great aboundance. This is a verie common thinge with many miserable earth-wozmes, that if a man which knowes their estate, doe but say to them, that they are greatly gathered, and so well monyed, that it were a small matter for them to lende such a summe, or to giue so and so, to such as want and bee in necessitie ; they will by and by answere, with great indignation, they haue no monney, they ; where should they haue it ? they can but maruaile they should say so, and also that they would bee glad for to borrow themselves, &c.

Thus you deal because you haue not so much faith as you heartily desire, so much repentance, so much patience, so much godlinesse, &c. Therefore you haue none, or else so little as that it is not woorth the speaking of : Yet  
such

such, as knowe your estate by acquaintance with you, which haue obserued and considered your zeale to God and loue to his seruants, can say to the contrarie: therefore for conclusion, take heede of this, that you wrong not your selfe, and the grace of God, which you haue receiued; least you prouoke him for your vnthankfulnesse to take from you that which you haue: and then you haue iust cause to blame your selfe, that you so lightly esteemed his gracious fauour shewed to you.

The  
fourth  
obiection  
& answer  
concerning  
prayer.

Cold pray-  
er better  
than no  
prayer.

Nowe I come to answer your fourth obiection, That you cannot pray. What, can you not pray at all? can you neuer pray? Yes, you thank God for his mercie, you can pray sometimes: but neither so often, nor so zealously as you desire, and as your neede enforceth you. Sometime you pray, but verie coldly, and with verie little or no feeling. Sometime you pray more earnestly: and, for all that, you finde small comfort. And sometimes though you do what you can, you cannot pray, for your life. This is as I know by some wofull experience a verie iust and true complaint: yet I remem-

See



her whē I demanded whether you could pray at any time, you could not denie but you could pray somtyme; and I am perswaded with good feeling and sweete comfört to your soule. Whereupon I proue once againe to your conscience, that you haue a true faith vnto saluati- on; because prayer is an vndoubted, and plaine fruit of a liuely faith accompani- ed with euerlasting saluatiō: For, whosoever calleth vpon the name of the Lord shall be saued. Ro. 10. 13.

Prayer is not a common gift, com- mon to all; but a spectail gift, proper only to the elect, as faith and repen- tance. The Apostle saith, All men haue not faith, 2. Thessalon. 3. 2. So say I, all men haue not the gift to pray. A wicked man cannot pray, because hee cannot beleue: for prayer is a most ex- cellent fruit of faith, and an vnsepara- ble companion of a liuely sauing faith. Therefore the Apostle saith, How shall they call on him in whome they haue not beleued? Romans 10. 14. Hypocrites I confesse can word it at large, and make a clerklly semblance of zealous and deuout prayer, it may bee verie profitable to others, but most vncom- fortable

Prayer no  
common  
but a spe-  
ciall gift  
giuen to  
the elect.

foztable to themſelues, becauſe **GOD** hath giuen ſentence againſt them, ſaying; This people comes neere mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from mee. And our **Lord** and **Sauſour** counts their wordy prayers but as vaine babbling and froth. **Matthew 6. 7.**

**The** vngodly haue not this giſt in truth, or in any good measure: howſoeuer they haue many other excellent giſts of wiſdom, counſel, and learning, yet they want this: which the **Prophet** doth plainly auouch, ſaying of them, that they call not vpon **God**: as though he ſhould ſay, they do many other things, but they doe not this, and no maruell: for indeed they cannot, becauſe they want that ſpirite which ſhould teach them to pray, for the ſpirite helpeth our infirmities, and prayeth in vs. **Pea** this ſame ſpirit of ſanctification which hath wrought a gracious measure of faith and Repentance in your heart, hath taught you alſo to pray, and to take ſo great delight therein, that you are glad when you can pray your ſelfe, or can be partaker with others when they pray.

But

But you say, sometimes you cannot pray at all, and therefore you doubt your selfe very much. If you could pray when you would, and as you would (beare with my plainnesse, for I speake from the feeling of mine owne heart) you would bee pzoude, you would thinke it were but a gift of nature, in your owne power, and no gift of **GOD**: so should God lose his glozte, so should you soon forget the right vse of a most notable spirituall heauenly blessing, and forget also to be thankfull. Now you haue it but seldome, not so oiten, or in so great measure as you would your selfe, you knowe from whom you receiue it. And when you haue it, you learne to vse it with moze reuerence, and make moze account of it, you take moze joy in it: and when you want it, you groane to God for it the moze earnestly. It is very needfull and expedient that the Lord should exercise his chief and most choise seruants with the want of many blessings and graces both for their bodies and soules.

Prayer is not a common gift. The Godly cannot alwayes pray as they would.

The want of many blessings & graces is very needfull and profitable.

It is good sometimes to bee sicke, that wee may knowe how good a thing it is to bee sicke.

<sup>2</sup>  
Hunger bit  
ten.

it is to enioy the benefit of health. It is  
good sometimes to bee hunger-bitten,  
that our meat may bee the more sauory,  
that we may bee the more thankfull for  
our foode, that wee may receiue and  
vse it more reuerently, and the more  
willingly relieue such as stand in need.

<sup>3</sup>  
To want  
 sleepe.  
Pla. 1. 27.

It is good for vs some nights to bee ab-  
ridged of our naturall sleepe, that we  
may knowe It is the Lord who giues rest  
vnto his beloued. It is very meet we

<sup>4</sup>  
To haue a  
troubled  
conscience

should sometimes bee troubled in con-  
science, that wee may know how pre-  
cious a blessing that is aboue all others.

Peace of  
conscience  
a precious  
blessing.

to enioy the peace of conscience, and  
to labour aboue all things to attaine  
to it, and to maintaine the same. It  
is good for vs sometimes to be better  
cleane to seeke howe to pray; to the pur-  
ende that when wee can pray, we  
may bee the more humble, reuerent and  
thankfull.

But if you like to stand vpon this point  
to vize the same against your selfe, I  
will as in the sight of God, to his glory  
and mine own shame, confesse the truth  
vnto you, as it is with me in this thing.  
I haue more cause, a thousand fold,  
doubt my selfe herein, then you haue.

reason

Histories of the great calling which the Lord  
 hath layd upon me, being a minister &  
 teacher of the word. Therefore the Lord  
 hath deald full vnto me a wretched sinner.  
 My sinne wicked full heart is to natow  
 and barren in prayer, that I cannot pray  
 to his put pose, but very coldly, and un-  
 comfortably for the most part, yet som-  
 times I cannot pray at all. And this  
 falleth out not only in my private medi-  
 tations betwene God and mine owne  
 soule, but in my public prayers wherin  
 I am constrained by the most part to  
 goe on in an ordinate course of  
 words and matter without change of  
 variety, whereas I know others say-  
 inge together, in whom there is such an  
 beauteous spirit, that they can propound  
 the powerfully vpon every occasion pub-  
 licly & privately. I cannot do so, pray,  
 and such is my full wretchednes in per-  
 forming this holy exercise, that if I  
 were in company at meate and am re-  
 quired to pray or giue thanks, I sub-  
 scribe a teare both to surprize mee that my  
 rudenes is thus spighte I am not able to  
 pray in word or in deed, whereas wherof  
 I am enuied to be able to pray the comfort  
 of many glorious and comfort-  
 able

table friends. Yet to quicken my dull hart to a greater seruencie and conscience in prayer, & Lord hath sharply spurred me. For, after thirtie yeres labour in the worke of the Ministerie, I am now in my olde age with many others amongst whome I deserue not to be numbred or named, depeiu'd and silenced, for not conforming my selfe to some Church Ceremonies, which I could neuer bee perswaded to vse, as the church of all hearts knowes best: albeit I am yet cast out as vnseasonable, and as a vagrant, am exposed to great reproach, and many inconueniences: yet am I so lumpish concerning mine owne estate, and so farre from christian compassion towards my brethren, that I cannot attaine to any competent or comfortable measure of grace in calling vpon God. Yet that the Lord may haue the honour of his owne grace, bee it neuer so small, (for he knowes, and by his goodnesse, I also) some measure doe perceiue home, not full it is for me to be abused with feeling of many great wants: sometimes thinke the spirit of God doth teach me to pray with much liberty, and com-



to my conscience. And now and then I  
feele some slender ejaculations, and li-  
ving vp of my weake heart vnto God.  
In one word, to say all the very best that  
possibly I can for my selfe; I would faine  
pray more feruently, repent more vn-  
fainedly, beleue more heartily, and  
loue more holily. But I am too too neg-  
ligent & unconscionable in the meanes  
which God hath mercifully sacrificed for  
my good. This I confesse according to  
the truth that you may knowe you are  
no more alone in this point, then in the  
former; and to intreat you to pray for  
me, following the good aduise of the  
holy apostle Saint Iames, who counsel-  
leth vs, to confesse our sinnes one to  
an other, and to praye for one ano-  
ther.

But alas say you, howe should I  
pray for you, when I cannot pray for  
my selfe? If you cannot pray in set  
wordes, and in fine order, can you  
not therefore pray at all? can you not  
sigh and groane inwardly, in the true  
feeling of your soule, as one that  
is so greatly oppressed with griefe,  
that hee hath not a tongue to utter  
that which he hath within his mind? If

True  
prayer  
is not a set  
order of  
fine  
wordes.

you can sigh and groane, after this  
 manner, be of good comfort. For you  
 haue learned long since, from some of  
 your faithfull teachers, who haue many  
 times soundly taught this point from  
 the word of God, and that of purpose  
 for the reliefe of weak consciences, that  
 you may beie effectually. Your sighes  
 are prayers: which the spirite, from  
 whence they proceede, understandeth  
 right well, yea although there is not  
 so much as any one worde uttered to  
 expresse them. Wordes are for  
 our understanding, that we may there-  
 by know one anothers meaning. But  
 the holy spirit which is our comfortab  
 schoolmaster, euen God which search-  
 eth the heart, knowes the meaning of  
 his owne spirite in our secret thoughts  
 before wee speake yea though we speak  
 not at all. For as the Prophet Da-  
 uid sayeth, He knowes our thoughts  
 long before. And the Apostle saith, the  
 spirite helpeth our infirmities: for we  
 knowe not what to pray as we ought.  
 but the Spirit it selfe maketh request  
 for us with sighes, which cannot be ex-  
 pressed. These sighes breaking out violently  
 from

Acts 15.8

Psa. 139.1

Ro. 8.26

for an afflicted Conscience.

69

The sighs  
of the  
godly are  
accepta-  
ble pray-  
ers.

from the consciences of the godly, are  
prayers, and loude cries, acceptable  
to the Lord, pearcing deeply into his  
reares, as appeares in Exodus 14. 15.  
Where the Lord demaundeth of Mo-  
se, why hee cryed so vnto him, whereas  
the wordes of the Text make no men-  
tion of any one worde hee spake or  
uttered.

I pray you tell mee this one thing:  
If the childe of your owne bodie whom  
you loue dearly, and which is vnto you  
as your owne soule, shall bee sicke; and  
being full of paine, shall moane him-  
selfe vnto you, tell you how sicke hee is,  
where his paine doth hold him, and shall  
entreat you euen as you loue him, to  
doe what you can to ease him, will you  
not doe it both willingly and readily?  
yea, will you not doe whatsoever you  
are able euery kind of way for the ease of  
your deere dearling? But if his paine  
shall increase and grow so great, that  
it takes away his speech, so as hee is  
not able to speake a word, but to fetch  
deepe sighes and to moane himselfe vnto  
you by most grieuous groanes; will  
not these groanes pearce your hart more  
deeply, and cause the bowels of compas-

tion to yerne in you more strongly, to  
 thrust your self euen to the vttermost of  
 all your power, to affoord him as much  
 comfort as is possible both by your selfe  
 and others: shall the groaning of your  
 child worke great pittie in you, and shall  
 not the mightie groanes of your poore  
 sick soule, moue the Lord your God to  
 greater compassiō? If in such a case you  
 will bee so ready to heare and helpe,  
 knowe you for certaintie the Lord  
 will be more readie to heate and helpe,  
 whensoever you shall in the anguish of  
 your soule groane vnto him. For looke  
 how farre hee exceedes you and all  
 other in goodnesse: so farre also doth he  
 surpass you and all other in mercie and  
 compassion.

The Lord  
 exceedeth  
 all men in  
 good-  
 nesse and  
 compas-  
 sion;  
 and ther-  
 fore will  
 heare and  
 help you  
 readily.

Beside all this, there is no sacrifice  
 more acceptable in the sight of God, than  
 the sighes and groanes of a troubled  
 minde. For so saith the Prophet: The  
 sacrifices of God are a contrite spirit,  
 contrite and broken heart O God thou  
 wilt not despise. Therefore make  
 good account of the groanes and sighes  
 of the spirit, as of any prayer you can  
 make, euen in the best wordes you can  
 deuise. And for a farewell of this mat-  
 ter.

Psal. 51. 17  
 The sighes  
 of the spi-  
 rit are to  
 be regar-  
 ded.

ter, remember that the godly and good King Ezekias, could not in smooth and fine wordes, poure out his prayers before the Lord in his great sickenesse, but chatter like a Swallow or a Crane, as hee confesseth of himselfe. Consider also that the poore Publican being ashamed of himselfe, by reason of his sinnes, and fearing to lift his eyes toward Heauen, could not deliuer his minde at large, in fitte and choise words: but with much paine, at the last hee breakes forth after this manner, O God bee mercifull to me a sinner.

Ezekias  
could not  
pray, but  
chatter.  
Esa. 38. 14

The publi-  
can prai-  
ed ser-  
uently,  
but sayd  
little.

Lu. 18. 9  
10. &c.

Neuerthelesse our Sauour Christ giueth sentence on his side, that hee went home more iustified, than the proud Pharisee, who had both wordes and winde at will.

Your first obiection doth thus offer it selfe, That you cannot leaue sinne. And that which doth moxe trouble you, you cannot leaue those sinnes, which you haue vowed to leaue, but you fall again into the. First, you reason thus against your selfe, that you cannot leaue sinne. No maruell, for although you be one of Gods Saints, and haue receiued the spirit of sanctification in measure, to

The first  
obiection,  
and  
answere,  
of leauing  
sinne.  
Sinne  
cleaues  
too fast  
to our  
nature,  
to part  
with it in  
haste.

fight the Lords battels against Sinne  
and hell: yet are you no Angell in this  
world, so as you cannot together resist  
sinne, because you eat, and shall eat  
vnto your groue, a bodie, and soule sub-  
iect to sinne. For, as the twinnies which  
were in Rebekahs wombe, stroue toge-  
ther to her great grieve: so it is be-  
twene the flesh and the spirit in the  
children of God; for these two are al-  
wayes and euer will be at deadly feude  
as the holy Ghost witnesseth, where he  
saith, The flesh lusteth against the spi-  
rite, and the spirit against the flesh: and  
these are contrarie one to the other, so that  
ye cannot doe the same things that ye  
would. Galathians 5. 17. And the Apostle  
Peter saith, That the lusts of the flesh doe  
fight against the soule. 1. Pet. 2. 11.

Therefore you must fight this hat-  
tell euen so long as you haue breath  
and life. This enemy of yours is  
so strong, that he will neuer be fully  
ouercome, vntill you haue overma-  
sted him by death. And then you shall  
haue a full and perfect conquest over  
him and all your enemies. In the  
meane time, plucke vp a good heart,  
gird you fast with all your Christian ar-  
mour.

No per-  
fect con-  
quest o-  
uer sinne  
vntill  
death.

Christian  
courage  
and ar-  
mour.

mour.



for an afflicted Conscience. 23

your, put on your compleat harness,  
as you finde it set downe in the first Cha.  
of the Epistle written to the Ephesians:  
take your weapon in one hand, I mean  
the sword of the Spirit, and your buck-  
ler or target in the other, that is to say,  
the shield of faith. Lay about you lustily,  
with all the strength and cunning you  
haue. Yea, bee strong in the Lord, and  
in the power of his might. And feare  
not the issue, although you lanch and  
catch many a soze blowe, no though  
you bee soiled and wounded; because  
you haue a ballant Captaine, CHRIST  
LESVS your Saviour, who hath al-  
readie himselfe gotten the victorie for  
you, & who will not shrink one foot from  
you, untill such time as you also haue  
gotten the victorie. For in all these

Eph. 6. 13.  
14. &c.

Be care-  
full to  
fight  
Christ his  
barrell, &  
feare not  
the issue.

All the  
faithfull  
doe fight  
one and  
in same  
battell.

things wee are more than Conquerours  
through him that loved vs, Rom. 8. 37. And that you may haue the more cou-  
rage to fight this field without faint-  
ing, vnderstand thus much, that all  
the faithfull doe toyne hands with you  
to fight out this battell.

The holy Apostle Paul had receiued  
a great measure of sanctificatiō, aboue  
many thousands of Gods Children, yet  
could

could not hee get the full mastery ouer sinne, but that full soze against his will to his hearts grieve hee fell into it. Therefore with sorrows of soule, hee complaines in the seventh Chapter to the Romanes, That the good which

Rom. 7. 19

Paul  
fought a  
bloody  
field with  
sinne.

hee would hee did not, but the euill which hee would not, that did hee. And that it may be well understood, that this was not onely a sharpe hot skirmish, for a short fit, but a set battell to continue to the end of his life, you may read how after sundrie & diuers greuous complaints of his owne weakenesse, and of the strength of sinne (as a man that is wearie of his life, for no cause but this onely, that he could not leaue sinne) hee breakes out into these wordes of great passion. O wretched man that I am,

Verse. 24.

Paul  
could not  
leaue sin  
as he  
desired.

who shall deliver mee from the bodie of this death? In which speech hee dooth bewray two things. First, that he could not leaue sinning, although it was his whole studie, and the onely thing amonge many, which he most earnestly desired. Therefore he calleth himself a wretched man, because hee carries about a body of sinne and death. Secondly, that hee had as long

ging

for an afflicted Conscience. 25

giving a desire to cease from sinne, as any man could haue. And therefore he asketh this question; Who shall deliuer mee?

Now tell mee I beseech you, is it not thus with you? Would you not faine leaue sinne if you could, and that with all your heart: are you not wearie of it, and sore grieved for it? Must it not needes be thus, because you complaine so greatly, you cannot leaue sinne? You sin indeed, but not willingly, nor of set purpose; you delight not in any sin, as y<sup>e</sup> vngodly of whom Salomon speaketh, Pr. 2.14. Which reioyce in doing euill, and delight in the frowardnesse of the wicked: Therefore y<sup>e</sup> Prophet protesteth against them, that they haue chosen their owne waies, & their soul delighteth in their abominations: you draine not sinne vnto you with cart-ropes, as the wicked do, but you are violently drawn by the fury and violence of sinne. You hunt not after iniquity, to pursue and follow after it, with the entisements thereof. But sinne hunts and pursues you, till you haue lost both wind, and strength: and so it may be, you are many times taken prisoner. In which case you are no more

The godly would fayne leaue sin, and so would you with all your heart.

Esa. 66. 3.  
Esa. 5. 18.

The godly sin not willingly as the wicked.

Jo 27. 2.  
Rom 7.

to be blamed, thā a Souldiour, who in  
battell is full sore againt his will taken  
prisoner of his enemies: which thing is  
most manifest to your owne conscience,  
because when you are taken, and you  
perceive it, you behaue your selfe as a  
man, which is fallen into his enemies  
hand. For your heart is grieved, and  
your soule wonderfully troubled, your  
 sleepe departeth from you, you can eat  
no meat that doth you good, you take  
no pleasure in any worldly thing, there  
is no mirth in you, but you are all  
heauie and sad. If you be in company,  
where you are prouoked to bee merry,  
you laugh but for company: for it is  
but from the teeth forward.

To be short, so long as you are holden  
captive of any sinne, you are weary of  
your life. Therefore al your study is how  
you may break off the setters of sin, and  
be deliuered; wherto you apply all your  
wit, power, cunning, and skill: And if  
through the great goodness of God, you  
get any advantage to escape, there was  
neuer any fowle moze glad of a faire  
dale, or bird that hath broken out of  
the fowlers net, moze ioyful, then  
you are of so happie deliuerance. And  
when

The god-  
ly study  
how to  
break off  
the set-  
ters of  
sinne.

When you are deliuered, you are euer afterwards more careful a great deale that you fall not againe into your enemies hand.

Again, you make not a trade of sin, to follow it daylie & houely as the workers of iniquity, who follow it as carefully & continually as any man follows his occupation whereby hee must liue. But the trade which you follow, is the way wherein you walke with delight, is the continuall meditation of the lawe of God, with an earnest desire to practise it in your whole conuersation. Your mind & affections are not set vpon the earth, but vpon heauen, and vpon those things which may bring you to Heauen. Therefore in the true acknowledgement of Gods great mercie towards you, you may with peace of your soule say with the Apostle Paul in the seventh Chapter to the Romans and the five and twentieth verse, I thank God through our Lord IESVS CHRIST, because in my minde I serue the lawe of God, although in the flesh, that is in that part which is unregenerate, I serue the lawe of sinne.

Touching that other point, namely if you

The wis-  
ked does  
trade in  
sinne.

Mar. 7. 35

Psa. 112. 30

Col. 3. 2.

It is bet-  
ter with  
you than  
think for,  
& there-  
fore be  
thankful  
& cheere  
vp your  
heart in  
the Lord.

Col. 3. 2.

It is bet-  
ter with  
you than  
think for,  
& there-  
fore be  
thankful  
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think for,  
& there-  
fore be  
thankful  
& cheere  
vp your  
heart in  
the Lord.

Col. 3. 2.

It is no wonder in this corruption to sin often in the same sinne.

All good means must be vsed against euery sin.

Consider wisely and apply with reuerence

Abraham fell more than once into one sinne.

you fall often and againe into that sinne, which you haue vowed neuer to commit againe: for as much as y<sup>e</sup> same is against you will through great infirmite, & not of any set purpose: although I wish you in any wise to be as careful as may bee therein, and to vse all good and holie meanes of watching ouer your affections, and auoyding all those occasions, whereby you may be drawn forward into any the least sinne, by prayer, fasting, and such like holy exercises, whereby you may bee better strengthened against all assaults of sinne: yet would I not haue you to discourage your selfe too much with the consideration thereof. For this you know, that one which walketh in a slippery way or vpon ice, may against his will, yea though he looke neuer so well to his feete, not onely take the first, but the second, and the third fall, yea manie falles, notwithstanding he thinketh to set his feete marvellous sure.

Abraham although he was the father of the faithfull, and for his godlinesse highlie commended in the Scripture: yet through great weakenesse, lyed first in Egypt to Pharaoh, in denying Sarah to



to be his wife, Genesis the twelfth Chap-  
 ter, and thirteenth verse. Again he fell  
 into the selfe same sin vnto Abimelech  
 the king of Getar, Genesis the twenty  
 Chapter, and second Verse. Sarah al-  
 so gaue her consent both times, and  
 was partaker of the sinne. Isaac thei-  
 sonne a very vpright holy man, vpon  
 the like occasion, so readily coined a lye,  
 as if his father and mother had not on-  
 ly by practise, but by precept taught him  
 to lye. I know both what I say, and to  
 whom I speak. For as these examples  
 & such like, may not, nor ought not, to  
 make vs bold to run headlong, or to con-  
 tinue with delight in any sin great or  
 small; (for then woe vnto vs) so they  
 serue to comfort vs, that we stand not  
 ouer much amazed at our dayly slips in  
 sin. And that your troubled minde may  
 be more effectually supported against the  
 power of this temptation, beleue as a  
 most certaine trueth, that that man who  
 dislikes and loathes his sins before and  
 after he hath committed them, shal neuer  
 be condemned for them. The holy Apo-  
 stle, 1o. 5, 16. auoucheth confidently that  
 there is a sin which is not vnto death, which  
 sin if a man commit & his brother pray  
 for

These exam-  
 ples are to  
 comfort  
 such as  
 would  
 leaue sin,  
 and not to  
 encourage  
 anie to  
 liue in  
 sinne.

Gen, 26.7

Gen. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

for him, it shall bee forgotten him.  
 Consider and ponder his words well,  
 as hee himselfe sets them downe in  
 this manner: If any man see his bro-  
 ther sinne a sinne that is not vnto death,  
 let him aske, and hee shall giue him life  
 for them that sinne not vnto death. There  
 is a sinne vnto death: I say not that thou  
 shouldst pray for it. All vnrighteousnelle  
 is sinne: there is a sinne not vnto death.  
 Wee knowe that whosoener is borne of  
 God sinneth not: but hee that is begot  
 not of God keepeth himselfe, and that  
 wicked one toucheth him not. We knowe  
 that we are of God, and this whole World  
 is full in wickednesse. But wee knowe,  
 that the Sonne of God is come, and hath  
 geuen a name to know him which is true:  
 and we are in him that is true, that is in that  
 his Sonne **IESVS CHRIST**: this  
 name is that very God, and that eternall life,  
 from this place you may cleere-  
 ly gather these comfortable conclusi-  
 ons. First, that there bee foue sinnes  
 which are not deadly or which shall  
 be able to condemne such as doe them,  
 that is, such as are so grievous to  
 them that haue done them, that they  
 doe not onely pray themselves in  
 setuent.

feruently for pardon; but others also  
 are earnest suitors vnto the Lord that he  
 will graciously forgive them. Second-  
 ly, that there is a sin vnto death which  
 cannot be pardoned, because it cannot  
 bee repented of; the sinne against the  
 Holy-ghost: which is an vniuersall wil-  
 full falling away from the known truth  
 of the Gospel, which no elect childe of  
 God can fall into. Thirdly, that although  
 all iniquity & transgression be comprehended  
 vnder y name of sin, & therefore deadly  
 in it selfe, because the wages of sinne is  
 death; yet may we not therefore despaire,  
 because euery sin is not without hope of  
 remedy. Fourthly, that no sin is nor can  
 bee deadly to those that are made y sons  
 & daughters of God in CHRIST, by  
 whose spirit being guided, they are so  
 kept that they cannot bee made vassals  
 & slaues to serue sin, neither can be dead-  
 ly wounded of Sathā their enemy. Fifth-  
 ly, that all the elect are by speciall priu-  
 ledge of Gods fauour assured that they  
 are exempted fro the condemnation of y vn-  
 godly multitude. Lastly, that euery childe  
 of God must particularly apply to him-  
 selfe the generall promises made in  
 Christ Iesus concerning everlasting  
 life:

Perk.con.

life: feare not therefore, but bee of good courage: for wheras you haue an vnfa-  
 ned hatred of euil, & a great desire to do  
 the things that may please God, it is a  
 sure argument you are a true member  
 of Christ; according to that saying of  
 Paul: They which are of the spirit, sa-  
 uour the things which are of the spirit. Ro. 8. 5. tho  
 And if Satan object your sins to you, and  
 charge you with the, answer him, that  
 they are al discharged in Christ. And if  
 he tempt you to his wily & violent temptations, he can  
 not get you into any sin, let him be sure he shall  
 answer it, & not you: it shal bee set on his  
 score at the day of iudgment: because  
 he was the authoz of it & forced you again  
 st your will as hee did that holy man Iob.  
 whom he so furiously tormented, that  
 his fiery passions, hee most bliterly cur-  
 sed the day & time that euer he was bo-  
 rne. Iob. 3. 3. &c. Finally, if you fall by frailty  
 of the flesh, & that corruption which  
 is glued so fast to this body of sin, that  
 you wil not be perfectly diuorced in this  
 that shal perish therefore: but so, as  
 you shal haue Christ your assured  
 cate and all sufficient Saviour. What  
 your be. advantage of these things  
 your soules comfort: But keepe your

good soule diligentlie, that you take not any  
 nfa<sup>r</sup> encouragement hereby, to harbour o<sup>r</sup>  
 to do<sup>r</sup> i<sup>r</sup>ozisly the least affliction, thought, o<sup>r</sup> mo-  
 tion to any sinne though neuer so tooth-  
 some o<sup>r</sup> pleasant: for then you vndoe  
 ng of your selfe for euer. Therefore stand vp-  
 on your gard with all diligence: & then  
 o. 8. f. though you endure many sharp byrnts,  
 you and hot skirmishes, yet shall the victo-  
 thatie be most happy and glorious with e-  
 ndlesse lasting triumph.

Now followeth a sixt obiectio<sup>n</sup> concer-  
 shalting hardnes of hart. That you cannot  
 in his point by the word preached, & therefore  
 use to binke it were as good o<sup>r</sup> better not to  
 gainhear at al, as to hear to no purpose & pro-  
 iob. 11. For hardnes of hart, which is y<sup>e</sup> first  
 bat in branch of this obiectio<sup>n</sup>, I answer that it  
 y<sup>e</sup> cur is a principal part of the corruption of y<sup>e</sup>  
 s bo<sup>r</sup> old ma<sup>n</sup>, which cleaueth fast vnto our na-  
 frature, & is one of our mortall enemies,  
 which will haunt vs vnto the death. For,  
 that our faith shal be exercised therewith as  
 is li<sup>u</sup>ed by as we liue in this world. Therefore  
 as for our best remedy is to arme our selues w<sup>th</sup>  
 adu<sup>n</sup> armor of p<sup>r</sup>aise before rehearsed, & to  
 buckle with this aduersarie, whose edge  
 g<sup>r</sup> courage, by little & little shall bee aba-  
 e y<sup>e</sup>nted. And for your encouragement this I  
 say,

The sixt  
 obiectio<sup>n</sup>  
 concer-  
 ning  
 hardnesse  
 of heart.

Hardnes  
 of heart  
 will hang  
 vpon vs  
 & haunt  
 vs to the  
 death.  
 Look well  
 to your  
 armour.

Blesse  
Gods  
name,  
that now  
you see  
& griene  
for that  
sin which  
in former  
times you  
neither  
saw nor  
griued  
for.

Your case  
all one  
with the  
Apostle  
Paul. Ro.  
7.9.&c.

say, that flesh and blood hath not opened your eyes to see this to be a sinne, neither touched your heart, with a misliking thereof: for then you might long agoe haue found out this and many other sinnes, when they raigned in you more strongly, and carried you headlong, without any resistance or misliking, into much euill, to commit sinne with great greedinesse. But then you could find no fault at all with your selfe, nay you thought your selfe in as good case as was possible. And now maruell, because you were blinded through the darkenesse of your own blindness and reason, so as you could not see nor iudge no colours. Thus it was with the holy Apostle before his conuersion and regeneration, as hee testifieth of himselfe, when thorough the ignorance of the true vnderstanding of the lawe, he thought hee was able to keepe the lawe. For once (saith hee) was aloue without the law: but when the Commandement came, sin reuiued: but I died: and the same Commandement which was ordained vnto life was found to be vnto me vnto death. Ro. 7.9. &c. For such was his blindness, when hee was a cruell persecutor of Christ and his gener-



for an afflicted Conscience. 85

his members, hee thought hee performed acceptable seruice of God. This he is not ashamed to confesse in most confident tearmes: I also verily thought in my selfe that I ought to doe many contrarie things against the name of IESVS of Nazaret. Which thing also I did in Ierusalem: for, many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my sentence, &c. *Act. 26. 9. 10. &c.*

Now through Gods goodnesse, for the welfare of your soule, your eyes which were blinde, are opened to see those things which you neuer saw before, and your heart is touched with a wonderful misliking of y<sup>e</sup> which before you loued.

Yea, indeed you must needs confesse, you belee and feelee your hardnesse of heart, but you cannot helpe nor amend it. No, but the Lord both can and will helpe to amend whatsoeuer is amisse in his time. In the mean time, do what you can, Be patient, tarrise the Lords leasure, wait vpon him, and he shall comfort thine heart.

Giue  
God  
leauie, and  
hee will  
help that  
which  
you can-  
not.

*Psa. 37. 14*

Where you say, you cannot profit by the word of God preached, that is also a general complaint of all such as are most

A general  
complaint  
of the  
best.

careful to profit. But your owne word do p<sup>r</sup>oue against your selfe, that you do profit. For if you profited not, howe comes it to passe that you haue founde out this fault, that you cannot profit? It is not the maner of such as doe not receiue profit by the worde preached, to finde fault, but to please and flatter themselves most, when they profite least. Therefore this is a great argument and sound p<sup>r</sup>oofe of your profiting, in that you can thus blame your selfe, that you doe not profit. And it pleaseth the Lord thus to exercise you and the rest of his beloued ones, with the feeling hereof, not to discourage you; but that this may bee as a whetstone to sharpen your conscience, and as a spurre to make you more eager vpon the Word when it is preached; that the oftener you heare, you may desire more and more, to profite by hearing.

The complaint of not profiting is very profitable, because it makes you careful to profite.

As you loue your soule take heede of this temptation.

But whereas in the end, you throw down this logge in your owne way, that it were good, not to heare at all; I am to giue you special warning, as you tender the saluation of your owne soule, to take heed how you giue consent to that

temp

for an afflicted Conscience. 87

temptation, in the least thought of your heart: for it is a strong enchantment of Satan, to bewitch you withall, and a choise baite to catch your soule in eu-erlasting destruction. He knowes this as well as any man can tell him, tha the word preached is the only most principall meanes which God hath ordained, as to beget Faith, Repentance, and all other sauing graces needfull to saluation, so also to arme and strengthen you against the whole battery and force of al his temptations. He knowes also that from thence you dayly gather courage against him. Whether it bee thus or not, I appeale to your conscience. And if you haue found this powerfull worke in your owne soule, then so often as bee shall thrust in this temptation, say vnto him Auoide Satan; for thou labourest to murder my precious soule, by withdrawing mee from the means of my saluation: And remember Peters words wher he saith, Master to whom shall we goe? Thou hast the wordes of eternall life. Adde hereto that which is written else-where: All flesh is grasse, & al the glory of mā is as the flower of grasse: the grasse withereth & the flower

The diuel himselfe hates preaching (more than holy water) because it ouerthroweth his kingdom. Rom. 10. 17.

Mar. 4. 10.

Ioh. 6. 68.

1. Pet. 1.  
24. 25.

falleth away ; but the word of the Lord endureth for ever : and this is the word which is preached among you. Let no enchantment draw you from this, but holde it fast to the death.

The di-  
uels craft  
in reason-  
ing.

The di-  
uels cun-  
ning laid  
wide open  
by sensi-  
ble rea-  
sons.

But how doth hee urge this point against you, & with what reasons? First, because you doe not feele profite presently. Secondly, because you doe not profite so much as you should. Now marke I beseech you the Devils craft in reasoning. If it you feele no profite by the worde presently so soone as you heare it preached, therefore you doe not profite at all. You feele no profite presently, therefore you shall never feele profite. You shall see this cunning layed open to your understanding in a familiar example after this manner. A sicke man hath Physicke given him to helpe his sicknesse : Hee is not helped presently so soone as hee hath taken it : Therefore hee shall never have helpe. The Husband-man doth sow his seede, and castes it into the ground, that it may grow and bring forth fruit : but it growes not so soone as it is sowed : Therefore it will not growe at any time, neither shall hee  
ever

euereape any croppe of his seede.

Again hee reasoneth thus against you, you profite not so much as you should, or not alwaies alike : Therefore you profit not at al. This is as if one should reason after this fashion. One acre of come ground some yeere brings forth five, tenne, twentie, or a hundred fold : But it doth not so euerie yeere : Therefore it brings forth nothing at all. Some yeeres an occupier gaines a hundred pound by his trade: He gaines not so much euery yeere : Therefore hee gaines nothing. Thus the diuell reasoneth w<sup>th</sup> you: therefore be your self iudge of his maner of reasoning; & the Lord in mercie glue you wisdome, in all things to take heed of his wilnesse, that you bee not by him any way abused.

The seuenth & last obiection is, concerning euil thoughts, which arise in y<sup>e</sup> mind, wherewith I know, some are not a litle troubled. For comfort of whose weak<sup>d</sup> consciences, which are many times ouer much grieued by the consideration thereof; I answer thus from the Prophet Ieremie the seuenteenth Chapter and ninth verse: that the heart is deceitfull,

The last  
obiection  
concerning  
euil  
thoughts.

Iere. 17. 9

The hart  
is like a  
bottom-  
lesse pit  
which can  
neuer bee  
drawen  
dry.

Gen. 6. 5.

ceitfull, and wicked about all things: who can knowe it? By which place (if my iudgement do not much abuse mee) this one lesson may bee rightly and kindly gathered, that when the best men and women haue done their best, to their utmost power, they shall neuer attaine or come to y<sup>e</sup> perfect & full knowledge of all the corruption, and filthinesse which is there hatched, and harborized: because it is like to a bottomlesse pit, which can neuer be drawen drie. Hereupon I reason thus. If wee shall neuer in the whole course of our life, come to the thorough and full knowledge of all that venomous popson, which is deepe rooted in the dungeon of our vnderstanding and will: how then shall it euer be possible for vs, to attaine to the perfect reformation of so many disorders, as are there to be found? Againe, the Lord himselte saith, That all the imaginations of the thoughts of mans heart, bee euill, onely euill, and that continually. If all be euill by nature, before wee bee regenerate, and bozne aneu by a second birth of the spirit, and word, and that continually: then no maruell if some be euill, & that continually, after our



our regeneration. Because wee bee renewed but in part, and wee haue so put on the new man, which after God is created in true holinesse and righteousnesse, as that wee shall neuer cleane, and altogether, put off the olde man with all his deceiuable lustes, vntill wee put off this flesh; and that, by death. Ephes. 4. 24.

In this one point standeth a great part of our Christian warfare, wherein we are at all times and seasons, to stand vpon our garde, and to watch with all diligence, in withstanding the euill affections and thoughts of our hearts, which as Peter saith fight against our soules. For these bee such spitefull enemies, as lodge themselves close euen in the closet of our heart, they eate and drinke with vs, they sleepe and wake with vs, they ride and goe with vs, they goe out and in with vs: to be short, when our other enemies, the world, and the diuell, doe grant vs some time of truce, these will affoord vs no peace; because they sit so neere vs, as that euermore they are at hand ready to assault vs, both before and behind, and on euery side.

This is our taske to our dying day, to fight against our affections which are our deadly foes. 1. Pet. 2. 11. Our vn-ruely and lordly lusts doe yawe vs continually.

Therefore we are to p vttermost of our power,

Faith and  
prayer  
are our  
best  
armour.

Pr. 16. 32.

A wofull  
cōplaint  
against  
euill  
thoughts

power, to arme our selues strongly against them by faith, by prayer, and all other good and holy meanes: That we may dayly get ground of them, & thorough Gods grace, ouermaster them in some good measure, to our euerlasting comfort: The rather because the wise man saith; He that is slowe to anger, is better than a mightie man, and hee that ruleth his owne minde, is better than hee that winneth a Citie.

But euen now while we are speaking of euill thoughts, there comes one, with a most lamentable complaint, saying, O sir, I am so troubled this way, as I thinke there was neuer any childe of God so grieuously tempted. For, I haue such wicked and blasphemous thoughts, as make my flesh to tremble, and all my bones to shake, yea they are such as they almost driue me to despaire, when I thinke vpon them. For they strike not at men, but at God himselfe. They exalt themselves against the persons of the Trinitie, and some of them against the blessed, and holie Scriptures. What they be in particular, I am ashamed to speake. If you bee ashamed so much

much as to name them, then I persecue  
you take no great liking of the, neither  
doe you meane to entertaine them. And  
therefore I answered in few words, they  
shall not be able to hurt you. If I regard  
wickednesse in my heart (saith the Pro- psa. 66. 18  
phet) God wil not heare me. He doth not  
say, if there bee any wickednesse at all in  
my hart, or any thought of wickednesse.

(For who can say, My heart is cleane?) It is one  
but if I regard wickednesse, that is, if I thing to  
delight in it, or mean to nourish it with- haue euill  
in me, then I am sure the Lord will not thoughts:  
heare my prayer, nor shew me any fauor. and ano-  
But as if the Prophet should say, and like of  
as I am sure you doe say, That is farre them, and  
from mee, to take delight in any such delight in  
ungodly, and blasphemous thoughts; them.  
yea, I most heartily praise God for his  
great mercie, that is so farre from me,  
that I am not more greeued for any  
thing, then for this, that any such  
thought should come into my mind.  
And therefore hee and you, and you  
as well as hee, may bee vndoubtedly  
perswaded, the Lord will neither re-  
sect you, nor your prayers, which in  
Christ his name you shall offer vp vnto  
him.

And

The most  
godly are  
not free  
from euill  
thoughts.  
Rom. 3.  
10. and  
psal. 51. 5.

Job temp-  
ted to  
curse god,  
not in his  
heart, but  
with his  
mouth.  
Job. 1. 7.

And whereas you think it so strange,  
to haue so euill thoughts to arise in your  
mind; and that you are perswaded there  
are no moe so tempted beside your selfe:  
I answer, vpon mine own knowledge,  
you are therein greatly deceiued. There  
be many who are euen as much trou-  
bled with the same, or with as euill. And  
this I dare auouch, that the most godly  
are not free, but are subiect vnto  
most vngodly thoughts, although they  
perld not vnto them. First, because they;  
as well as others, doe carie with them,  
a cursed corrupt nature, which is the  
roote from whence all euill springeth.  
Secondly, because they haue such an e-  
nemie, as will not spare to tempt them  
to the greatest euil: yea, to this, then the  
which there can be none greater, name-  
ly, to curse God: as the iust and holy  
man Job was tempted. But as that good  
man withstood the temptation, so doe  
they fight against euerie euill motion,  
and are mercifully preserued.

Yet there is one thing moze concerning  
euill thoughts, which is; that you can-  
not be rid of them: but that euer, and a-  
non they come into your mind. To this

I answer, that the sooner you checke  
 them, and the more strongly you resist  
 them; the sooner, a great deale, shall you  
 be rid of them. First, you must resist:  
 for, resist the diuell and hee will fly from  
 you. And here mark, that this resistance  
 must be by the word, and by prayer. Se-  
 condly, you must resist eagerly, and spee-  
 dily. And therefore as David hastened to  
 fight against Goliath, and with courage  
 slung a stone so hard, that it sticke fast  
 in the forehead of the vncircumcised  
 Philistin: so must you speedily strike at  
 euery such thought, so soone as you shall  
 perceiue the same to put out his head, &  
 once to arise in your mind. And as  
 Iesus Christ, being tempted of the Di-  
 uell to fall downe and worship him,  
 at the same instant gaue him his an-  
 swere, saying, Auoid Sathan: so must  
 you giue them a present answer, and  
 send them packing to the Diuell of  
 hell, from whence they came, and whi-  
 ther you are in all haste to returne  
 them. If when you haue done what you  
 can, you finde your selfe too weake for  
 them, & that they be too hard a great deal  
 for you, then turne your captaine Christ  
 Iesus to them, who hath so fully conque-  
 red

1. Pet. 2.  
 11.

Iam. 4. 7.

The rea-  
 dy way to  
 be rid of  
 euill  
 thoughts,  
 is to re-  
 sist them.  
 1. Sam. 7.  
 48.

Mat. 4. 10.

red for you, as that howsoever they shall assault you continually, & many times foile you, yet shall they neuer get the full victory ouer you; but you in your captain shall bee more than a conquerour ouer them, and all the rest of your deadly enemies: for Christ was deliuered to death for our finnes, and rose againe for our iustification. To him therefore be glory for euer, Amen.

Ro. 8. 37.  
Ro. 4. 25.

Thus you haue the pledge of my good wil towards you & many others: which I haue not done to exclude any grace or blessing of comfort which you may receiue in greater measure, from your owne godly pastor (most carefull of your estate) but that you may more highly account of so excellent graces of God in him: And that whatsoeuer is wanting in this my poore treatise, may by him and others be more fully supplied.

F I N I S.





*A Direction, to the farther  
comforting of afflicted  
Consciences.*

---

**T***He spirit of GOD, by the  
mouth and minstrie of the  
Apostle, sayth, Whatso-  
euer things are written a-  
fore time, are written for our lear-  
ning, that wee through patience and  
comfort of the scriptures might haue  
hope, Rom. 15. 4. Again, The whole  
Scripture is giuen by inspiration of  
God, and is profitable to teach, to im-  
prooue, to correct, and to instruct,  
that the man of God may be absolute  
beeing made perfecte vnto all good  
workes. 2. Tim. 3. 16. The due consi-  
deration of these places, doth teach vs,  
that*

## A Direction, &c.

that the expresse wordes of holy scripture, as they be recorded in the bookes of the olde and new Testament, are the liuely fountaine frō whence the faithfull ministers of Iesus Christ, must drawe all sound, profitable, and absolute instruction and consolation for themselves, and for Gods people, which depend vpon his ordinance. Therefore I holde it very needefull, continually to read the scriptures with reuerence and prayer: yea to learne by heart such places as make most for our particular instruction and consolation. For, a place of scripture, remembred or acknowledged in the heate and height of any vehement temptation, is like cold water cast vpon the flaming fire, to quench and quenche the rage thereof; and as Aqua composita, or some Quintessence to reuise one that is fallen into deadly coathe. For this cause I haue gathered together some of the most choise comfortable places of holy scripture

## A Direction, &c.

ture which are heere and there scattered in the former Treatise, with some other of like nature, that such as are distressed may more readily turne to them upon any occasion; and, by often reading them, become so perfit, as to haue them at their fingers ende for their owne comfort and the benefite of others, according to fit oportunitie. For conclusion of my weake endauour, to ease the diseased conscience, I haue added a sweete gracious prayer of the holy constant Martyr of I E S V S C H R I S T, Master Iohn Bradford, as I found it set downe in one of Master Perkins workes.



AFF

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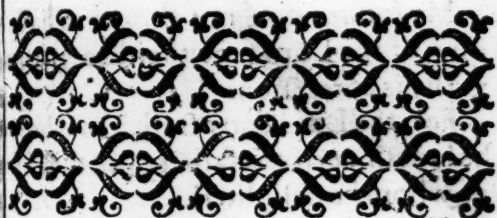
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tes,



AFFLICTIONS VERY  
BEHOOFEFULL

*and profitable vnto the  
Godly.*

**B**Ehold, blessed is the man Iob. 5. 17.  
whom GOD correcteth: 18. 19.  
therefore refuse not thou  
the chastening of the Al-  
mightie.

For hee maketh the wound, and  
bindeth it vp: he smiteth, and his hands  
make whole.

Hee shall deliuer thee in fixe trou-  
les: and in the seuenth, the euill shall  
not touch thee.

Before I was afflicted, I went astray: Ps. 119.  
now I keepe thy word. 67. 71.

It is good for mee that I haue beene  
afflicted, that I maie learne thy sta-  
tes,

### Comfortable Texts

**Prou. 3. 11.** My sonne refuse not thou the chastening of the Lord, neither bee grieved with his correction.

For, the Lord correcteth him whom he loueth, even as a father doth the child in whom he delighteth.

**Rom. 5. 3. 4. 5.** We reioyce in tribulations, knowing that tribulation bringeth forth patience,

And patience experience, and experience hope: and hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost which is given vnto vs.

**Rom. 8. 35. 36. 37. 38. 39.** Who shall separate vs from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or perill, or sword?

As it is written, for thy sake are we killed all the day long; wee are counted as sheepe for the slaughter.

Neuerthelesse, in all these things we are more than conquerors through him that loued vs.

For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height,



*of Scripture.*

nor depth, nor any other creature shall  
bee able to separate vs from the loue of  
G O D, which is in Christ Iesus our  
Lord.

There hath no tentation taken you, <sup>1. Cor. 10.</sup>  
but such as appertaineth to man: & God <sup>13.</sup>  
is faithful which wil not suffer you to be  
tempted aboue that you be able, but wil  
euen giue the issue with the temptation,  
exp that ye may be able to beare it.

It became him, for whom are al things, <sup>Heb. 2. 10.</sup>  
and by whome are all things, seeing <sup>17. 18.</sup>  
that hee brought many children vnto  
glorie, that hee should consecrate the  
prince of their saluation through affli-  
ctions.

Wherefore in all things it became him  
to be made like vnto his brethren, that  
hee might bee mercifull, and a faith-  
full High Priest in things concerning  
God, that he might make reconciliation  
for the finnes of the people.

For in that he suffered, & was tempted,  
he is able to succour thē that are tēpted.

For we haue not an Hie Priest, which <sup>Heb. 4. 15</sup>  
cannot bee touched with the feeling of <sup>16.</sup>  
our infirmities, but in all things was  
tempted like vnto vs.

H4.

Let

### *Comfortable Textes*

Let vs therefore goe boldly vnto the throane of grace, that wee may receiue mercy, and finde grace to helpe in time of neede.

2. Tim. 2. It is a true saying; If we be dead with  
4. 1. 12. him, we also shall liue with him.

If we suffer, we shall also raigne with him.

1 Pet. 1. 3. Blessed bee God, euen the Father of  
4. 5. 6. 7. our Lord Iesus Christ, which according to his abundant mercy hath begottē vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead,

To an inheritance immortal and vndefiled, and that fadeth not away, reserved in heauen for you,

Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

Wherein ye reioyce, though now for a season (if neede require) ye are in heauinesse, through manifold tentations.

That the tryall of your faith being much more precious then gold that perissheth (thogh it be tried with fire) might be found vnto your praise, & honor & glory, at the appearing of Iesus Christ.

My

*of Scripture.*

My brethren, count it exceeding ioy <sup>Iam.1.2.3.</sup>  
when you fall into diuers tentations: <sup>52.</sup>

Knowing that the trying of your  
faith bringeth forth patience.

Blessed is the man that endureth ten-  
tation: for when he is tryed, hee shall  
receiue the crowne of life, which the  
Lord hath promised to them that loue  
him.

The Lord knoweth how to deliuer <sup>2.Pet.2.9</sup>  
the godly out of tentation, and to re-  
serue the vniust vnto the day of iudge-  
ment to be punished.

I will bring the third part through the <sup>Zac.13.9.</sup>  
fire, and will fine them as the siluer is fi-  
ned, and will try them as golde is tryed:  
they shall cal on my name, & I wil heare  
them: I will say it is my people, & they  
shall say, the Lord is my God.

Then the Angel of the Lord appea- <sup>Exo.3.2</sup>  
red vnto Moses in a flame of fire out of  
themids of a bush: and he looked and  
behold the bush burned with fire, and  
the bush was not consumed.

*Afflictions*

## Comfortable Textes

*Affliction is the share and portion  
of the Lords Elect.*

Mat. 16. 24. **I**esus said vnto his Disciples, If any man will followe mee, let him forsake himselfe, and take vp his crosse and follow me.

Act. 14. 22. Wee must through many afflictions enter into the kingdome of Heauen.

I account that the afflictions of this present time, are not worthy of the glory, which shall be shewed vnto vs.

Heb. 12. 8, 9, 10, 11. If ye be without correction, whereof all are partakers, then are ye bastards, & not sonnes.

Moreouer, we haue had the fathers of our bodies, which corrected vs, and wee gaue them reuerence: should wee not much rather bee in subiection vnto the Father of spirits, that we may liue?

For they verily for a few daies chastened vs after their owne pleasure, but he chasteneth vs for our profit, that wee might bee partakers of his holynesse.

Now, no chastising for the present seemeth to be ioyous, but grieuous: but  
afterward

*of Scripture.*

afterward, it bringeth the quiet fruite  
of righteousness, vnto them which are  
thereby exercised.

As many as I loue, I rebuke & chastē. Reu. 3. 19.

*The Lord will protect and sup-  
port his children in all  
Distresses.*

**B** Vt thou Lord art a buckler for me: Pla. 3. 3, 4,  
my glorie, and the lifter vp of my 5, 6, 7, 8.  
head.

I laid me downe, and slept, and rose  
vp againe: for the Lord sustained me.

I will not bee afraide for tennethou-  
sand of the people, that should beset  
me round about.

O Lord, arise, helpe mee, my God;  
for thou smitest all mine enemies vpon  
the cheeke bone: thou hast broken the  
teeth of the wicked.

Saluation belongeth vnto the Lord:  
and thy blessing is vpon thy people.

I will lay me downe, and also sleepe Pla. 4. 8.  
in peace: for thou Lord onely makest  
me dwell in safetie.

Thou didst draw me out of the womb: Pla. 22. 9, 10  
thou gauest mee hope euen at my Mo-  
thers breasts.

I was

### *Comfortable Texts*

I was cast vpon thee, euen from the wombe : thou art my God from my mothers belly.

**Pf. 34. 17.** The righteous cry, and the Lord heareth them : and deliuereth them out of all their troubles.  
**18. 19. 20.**  
**22.**

The Lord is neere to them that are of a contrite heart, and will saue such as bee afflicted in spirit.

Great are the troubles of the righteous : but the Lord deliuereth him out of them all.

Hee keepeth all his bones : not one of them is broken.

The Lord redeemeth the soules of his seruants : and none that trust in him shall perish.

**Pf. 37. 25.** I haue been yong, and am old : yet I neuer saw the righteous forsaken, nor  
**37. 39. 40.** his seede begging bread.

Marke the vpright man, and behold the iust : for the end of that man is peace.

The saluation of the righteous men shall be of the Lord : He shall bee their strength in time of trouble.

For the Lord shall helpe them, and deliuer them : he shall deliuer them from the wicked, and saue them because they trust



*of Scripture.*

trust in him.

Cast thy burden vpon the Lord, and <sup>Psal. 55. 22</sup>  
he shall nourish thee: he shall not suffer  
the righteous to fall for euer.

Whoso dwelleth in the secret of the <sup>Psal. 91. 1.</sup>  
most high, shall abide in the shadowe of <sup>11. 12. 13.</sup>  
the Almighty.

For he shall giue his Angels charge o-  
uer thee to keepe thee in all thy waies.

They shall beare thee in their hands,  
that thou hurtenot thy foote against a  
stone.

Thou shalt walke vpon the Lyon &  
Aspes the yong Lion, and Dragon shalt  
thou treade vnder feete.

I will lift mine eyes vnto the moun- <sup>Psal. 121.</sup>  
taynes, from whence mine helpe shall <sup>1. 2. 3. 4. 5.</sup>  
come. <sup>6. 7. 8.</sup>

My helpe commeth from the Lord,  
which hath made the Heauen and the  
Earth.

Hee will not suffer thy foote to slip:  
for hee that keepeth thee will not slum-  
ber.

Behold, hee that keepeth Israel will  
neither slumber nor sleepe.

The Lord is thy keeper: the Lord is  
thy shadow at thy right hand.

The

*Comfortable Textes.*

The sunne shal not smite thee by day,  
nor the moone by night.

The Lord shal preserue thee from all  
euill: hee shall keepe thy soule.

The Lord shall preserue thy going  
out, and thy comming in, from hence-  
forth and for euer.

Esa. 43. 1. But now thus saith the Lord, that cre-  
ated thee, O *Iacob*, and hee that formed  
thee O *Israel*, feare not: for I haue redee-  
med thee: I haue called thee by thy  
name, thou art mine.

2 Cor. 4. 8. We are afflicted on euerie side, yet are  
9. 10. 11. we not in distresse: in pouertie, but not  
16, 17, 18. overcome of pouertie.

We are persecuted, but not forsaken:  
cast downe, but perish not.

Euery where wee beare about in our  
bodie the dying of the Lord IESVS,  
that the life of IESVS might also bee  
manifest in our bodies.

For wee which liue, are alwayes deli-  
uered vnto death for Iesus sake, that the  
life of Iesus might bee made manifest in  
our mortall flesh.

Therefore wee faint not: but though  
our outward man perish, yet the inward  
is renewed daily.

For

*of Scripture.*

For our light affliction, which is but  
for a moment, causeth vnto vs a far most  
excellent and eternall weight of glory.

*God will regard the Prayers of his ser-  
uants, and returne a graci-  
ous answer.*

**L**ord, thou hast heard the desire of Psal. 10. 17  
the poore : thou preparest their  
heart : thou bendest thine eare to them.

Cal vpon me in the day of trouble : so Psa. 50. 15  
will I deliuer thee, and thou shalt glo-  
rifie me.

Because thou hearest the prayer, vnto Psa. 65. 2.  
thee shall all flesh come.

He shall call vpon me, and I will hear Psa. 91. 15  
him : I will be with him in trouble : I wil 16.  
deliuer him and glorifie him.

With long life will I satiffie him, and  
shewe him my saluation.

The **LORD** is neere to all that call ps. 145. 18  
vpon him : yea to all that call vpon him 19.  
in truth.

He will fulfill the desire of them that  
feare him : he will also heare their crie,  
and will saue them,

Yea before they call I will answer, Esa. 65. 24  
and

*Comfortable Textes:*

and whiles they speake I will heare.

Mat. 7. 7. 8 Aske, and it shall be giuen you: seeke  
9. 10. 11. and you shall finde: knocke, and it shall  
be opened vnto you.

For whosoever asketh, receiue: and  
he that seeketh findeth: and to him that  
knocketh, it shall be opened.

For what man is there among you,  
which if his sonne ask him bread, would  
giue him a stone?

Or if he aske a fish, will he giue him a  
serpent?

If ye then which are euill, can giue to  
your children good giftes, how much  
more shall your Father, which is in hea-  
uen, giue good things to them that aske  
him?

Mat. 21. 22 Whatsoever ye shall aske in praier, if  
ye beleue ye shall receiue it.

R6. 10. 13 Whosoever shall call vpon the name  
of the Lord shall be saued.

1. Iohn 5. This is the assurance that we haue in  
14. 15 him, that if we aske any thing according  
to his will, he heareth vs,

And if wee know that he heareth vs,  
whatsoever we aske, we know that wee  
haue the petitions that wee haue desired  
of him.

Like

*of Scripture.*

Likewise, the spirit helpeth our infir- Ro. 8. 26.  
mities : for we know not what to pray 27, 28.  
as we ought : but the spirit it self maketh  
request for vs with sighs which cannot  
be expressed.

But he that searcheth the harts know-  
eth what is the meaning of the spirit :  
for hee maketh request for the Saints,  
according to the will of God.

Also we knowe, that all things worke  
together for the best vnto thē that loue  
God, euen to them whom hee hath cal-  
led of purpose.

*God will perfect the work of his owne  
grace in all his Children.*

**T**Hou art my seruant : I haue chosen  
thee, and not cast thee away.

*Esa. 41. 9.  
10. 13. 14.*

Feare thee not, for I am with thee : be  
not afraide, for I am thy GOD : I will  
strengthen thee, and helpe thee, and su-  
staine thee with the right hand of my  
iustice.

For the Lord thy God will hold thy  
right hand, saying vnto thee, Feare not,  
I will helpe thee.

Feare not, thou worke *Jacob*, and yee  
men

### Comfortable Texts

men of Israel : I will helpe thee, saith the Lord thy Redeemer, the holy one of Israel.

**Esa. 49. 13** Reioyce O Heauens : and beioyfull  
**14. 15. 16.** O Earth : burst forth into praise, O yee Mountaines : for God hath comforted his people, and will haue mercy on his afflicted.

But Zion said, The LORD hath forsaken me, and my Lord hath forgotten mee.

Can a woman forget her childe, and not haue compassion on the sonne of her wombe? though they should forget, yet will not I forsake thee.

Behold, I haue grauen thee vpon the palme of mine hands : thy wals are euermore in my sight.

**Esa. 54. 7.** For a little while I haue forsaken thee  
**8, 9, 10.** but with great compassion will I gather thee.

For a moment in mine anger I hid my face from thee for a little season : but with euerlasting mercie haue I had compassion on thee, sayth the Lord thy Redeemer.

For this is vnto mee as the waters of Noab : for as I haue sworne that the wa-



*of Scripture.*

ters of *Noah* should no more go ouer the earth: so haue I sworne, that I would not be angry with thee nor rebuke thee.

For the Mountaines shall remooue, and the hils shal fal down: but my mercie shall not depart from thee, neither shall the couenant of my peace fall away saith the Lord, that hath compassion on thee.

Forasmuch as hee loued his owne which were in the world, vnto the end *Ioh. 13. 1.* he loued them.

For, the gifts and calling of God, are without repentance. *Ro. 11. 29.*

God is faithfull, by whom ye are called vnto the fellowship of his son *IESVS* *1. Cor. 1. 9* *CHRIST* our Lord.

Faithfull is he which hath called you, *1. Ths. 5. 24* which will also doe it.

Every good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is *Iam. 1. 17.* no variablenesse, neither shadowing by turning.

## Comfortable Textes

*Every repentant Sinner shall bee  
bee pardoned.*

**Pfal. 32.1.** **B**lessed is he whose wickednes is for-  
2.5. **giuen**, and whose sinne is covered.

Blessed is the man to whom the Lord  
imputeth not iniquity, and in whose spi-  
rit there is no guile.

I acknowledged my sin vnto thee, nei-  
ther hid I mine iniquitie: for I thought,  
I will confesse against my selfe my wic-  
kednesse vnto the Lord, and thou forga-  
uest the punishment of my sinne.

**Psa. 103.2.** My soule praise thou the Lord, and  
3.8,9, 10, forget not all his benefits.

11, 12, 13, Which forgiveth all thine iniquitie, &  
24. 14. healeth all thine infirmities.

The Lord is full of compassion and  
mercie, slowe to anger, and of great  
kindnesse.

He will not alway chide, neither kee-  
peth his anger for ever.

He hath not dealt with vs after our sinne,  
nor rewarded vs after our iniquities.

For, as high as the Heauen is above  
the Earth: so great is his mercie toward  
them that feare him,

*of Scripture.*

As farre as the East is from the West;  
so farre hath he remooued our sins from  
vs.

As a Father hath compassion on his  
children: so hath the Lord compassion  
on them that feare him.

For he knoweth wherof we be made,  
heremembreth we are but dust.

He that hideth his sins shall not pro- Pro. 28. 13  
sper: but hee that confesseth and forsa-  
keth them shall haue mercie.

Wash you, make you cleane: take a- Esa. 1. 1. 16  
way the euil of your works from before 17. 18.  
mine eyes: cease to doe euill, learne to  
doe well.

Come now and let vs reason together,  
saith the Lord; though your sins were  
as crimson, they shall bee made white  
as snow, though they were red like scar-  
let, they shall be white as wooll.

Comfort yee, comfort yee my peo- Esa. 40. 1. 2.  
ple, will your God say: I speake comfor-  
tably to Ierusalem, and crie vnto her  
that her warfare is accomplished, that  
her iniquitie is pardoned, for shee hath  
receiued of the Lords hand double for  
all her sinnes.

Let the wicked forsake his wayes, & Esa. 55. 7  
the

### *Comfortable Textes*

the vnrighteous his owne imaginations,  
and turne vnto the Lord, and hee will  
haue mercy vpon him, and to our God,  
for he is readie to forgive.

**Esa. 66. 2.** To him will I looke, euen to him that  
is poore and of a contrite spirit, & trem-  
bleth at my words.

**Ier. 3. 12.** O ye disobedient children returne, &  
I will heale your rebellions: behold we  
come vnto thee, for thou art the Lord  
our God.

And the Lord said vnto me, Goe tho-  
rough the mids of the City, euē through  
the mids of Ierusalem, & set a mark vp-  
on the foreheads of them that mourne  
and crie, for all the abominations that  
be done in the mids thereof. *Ezekiel. 9.*  
*Vers. 4.*

**Ezek. 18.**  
**21, 32.** If the wicked will returne from all his  
sinnes that he hath committed, and keep  
all my statutes, and do that which is law-  
full and right, hee shall surely liue, and  
shall not die.

All his transgressions that hee hath  
committed, they shall not be mentioned  
vnto him: but in his righteousness that  
hee hath done, he shall liue.

**34** Cast away all your transgressions  
where

*of Scripture.*

whereby yee haue transgressed ; and  
make you a new heart , and a new spi-  
rit : for why will yee die , O house of  
Israel ?

For I desire not the death of him that  
dieth, faith the Lord God : cause there- 32  
fore one another to returne, and liue ye.

O Israel, returne vnto the Lord thy Hos. 14. 2.  
God : for thou hast fallen by thine ini- 3-  
quitie.

Take vnto you words, and turne to  
the Lord, and say vnto him, Take away  
all iniquitie, & receiue vs graciously : so  
will we render the calues of our lips.

Come vnto me all ye that are wearie, Ma. 11. 28  
and laden : and I will ease you.

This is a true saying, and by all means  
worthy to be receiued, that Iesus Christ 1. Tim. 1.  
came into the World to saue sinners, of 15. 16.  
whome I am the chiefe.

Notwithstāding, for this cause I was re-  
ceiued to mercy, that Iesus Christ shold  
first shew on me all long suffering, vnto  
the ensample of them, which shal in time  
to come beleue in him vnto eternal life.

If wee acknowledge our sinnes, God  
is faithful & iust to forgie vs our sins, & 1. Ioh. 1. 9.  
to cleanse vs from all vnrighteousnesse.

### *Comfortable Texts*

**Ioh. 2. 1. 2.** If any man sin, we haue an Aduocate  
with the father, **IESVS CHRIST**  
the iust.

And hee is the reconciliation for our  
sinnes: and not for ours onely, but also  
for the sinnes of the whole world.

### *Gods Ministers Physicians for troubled soules.*

**Iob. 33. 15** **I**n dreams & visions of the night when  
sleepe falleth vppon men, and they  
sleepe vpon their beds.

**16** Then hee openeth the eares of men,  
euen by their corrections which he had  
sealed,

**17** That hee might cause man to turne a-  
way from his enterprise, &c.

**19** He is also stricken with sorrow vpon  
his bed, and the griefe of his bones is  
fore, &c.

**22** So, his soule draweth to the graue, and  
his life to the buriers.

**23** If there bee a messenger with him, or  
an Interpreter one of a thousand, to de-  
clare vnto man his righteousnesse,

**24** Then will he haue mercie vpon him,  
and will say, Deliuer him, that he go not  
downe



*of Scripture.*

downe into the pit: for I haue receiued  
a reconciliation.

Then shall his flesh bee as fresh as a  
childe, and shall returne as in the daies  
of his youth. 25

Hee shall pray vnto God, and he will  
be fauourable vnto him, and he shall see  
his face with ioy: for hee will render  
vnto man his righteousnesse. 26

Hee looketh vpon men, and if one  
say, I haue sinned, and perverted right-  
eousnesse, and it did not profite me? 27

Hee will deliuer his soule from going  
into the pit, and his life shall see the  
light. 28

Loe, all these things will God worke  
twise or thrise with a man; 29

That hee may turne backe his soule  
from the pit, to be illuminate in the light  
of the liuing. 30

The Lord GOD hath giuen mee a  
tongue of the learned, that I should  
know to minister a word in time to him  
that is wearie. Esa. 50. 4.

When thou art conuerted, strengthen  
thy brethren. Lu. 22. 32.

Blessed be God, euen the Father of our  
Lord Iesus Christ, euen the Father of  
mercies, 2. Co. 1. 3-4

### *Comfortable Texts*

mercies, and the God of all comfort, which comforteth vs in al our tribulations, that we may be able to comfort the which are in any affliction, by the comfort wherewith wee our selues are comforted of God.

2. Cor. 5.  
19, 20.

God was in Christ, and reconciled the world to himself, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

Now then wee are ambassadors for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.



A comfortable Prayer for the  
*afflicted.*



O Lord God and deere Father,  
what shall I say, that feele all  
things to bee in maner with  
me as in the wicket: Blinde  
is my minde, crooked is my  
will, and peruerse concupiscence is in  
me as a spring of stinking puddle. O  
how faint is my faith in me: how little  
is my loue to thee, and thy people: how  
great is my selfe-loue: how hard is my  
hart: By reason wherof I am moued  
to doubt of thy goodnesse toward mee,  
whether thou art my mercifull father, &  
whether I bee thy child or no. Indeede,  
worthily might I doubt, if that the ha-  
uing of these were the cause, and not the  
fruit rather of thy children. The cause  
why thou art my father is thy mercifull  
goodnesse, grace, and ruth in Christ Je-  
sus, which cannot but remaine for ever.  
In respect wherof thou hast borne me this  
good will to bring mee into thy Church  
by baptisme, and: o accept mee into the  
number of thy children, that I might  
be holy, faithfull, obedient, & innocent:  
and

## The Prayer.

and to call me diuers times by the ministry of thy word into thy kingdome, besides the innumerable other benefites alwaies hitherto powred vpon me. al which thou hast don of this thy good will, which thou of thine owne mercy haest to mee in Christ before the world was made. The which thing as thou requirest straightly that I shold beleue without doubting: so wouldest thou that in al my needs I should come vnto thee as to a father, & make my mone wout mistrust of being heard in thy good time, as most shal make for my comfort. I be therefore, to thee deere father I come through thy son our Lord, our mediator & Advocate Iesus Christ, who sitteth at thy right hand making intercession for me. I pray thee of thy great goodnes and mercy in Christ to be merciful to me a sinner, & I may indeed feele thy sweet mercy as thou wilt. The time (O deere father) I appoint not: but I pray thee, that I may hope still expect & looke for thy helpe. hope that as for a little while thou hast left me; so thou wilt come & visit me, that in thy great mercie, wherof I have great neede by reason of my great sinfullie. Thou art wont, for a little season

## The Prayer.

in thine anger, to hide thy face fro them  
whom thou louest: But surely (O Re-  
deemer) in eternall mercies thou wilt  
shew thy compassions. For when thou  
leavest vs O Lord, thou dost not leaue  
vs very long, neither dost thou leaue vs  
to our losse, but to our lucre and aduan-  
tage: euen that thy holy spirit with big-  
ger portion of thy power & vertue may  
lighten and cheere vs, that the want of  
feeling of our sorrow may be recompen-  
sed plentifully with the lively sense of ha-  
ving thee to our eternall ioy: and there-  
fore thou swearest that in thine everla-  
sting mercie thou wilt haue compassi-  
on on vs. Of which thing to the end wee  
might be most assured, thine oth is to be  
marked: for thou saist: as I haue sworn,  
that I wil neuer bring any more the wa-  
ters to drowne the world: So haue I  
sworne, that I wil neuer more be angry  
with thee, nor reprove thee. The moun-  
tains shall remoue, and the hilles shall  
be downe: but thy louing kindnesse  
shall not moue, and the Bond of thy  
love shall not loose thee. Thus saith  
the Lord our mercifull Redeemer  
Father, therefore I pray thee  
for euery one for thine olde truth and  
mercies

### The Prayer

mercies sake, thy promise and euera-  
sting covenant: which in thy good time  
I pray thee write in my hart, that I may  
know thee to be the only God, and Jesus  
Christ whom thou hast sent; that I may  
loue thee with all my heart for ever; that  
I may looue thy people for thy sake; that  
I may bee holy in thy sight through  
Christ: that I may alwaies not onely  
strive against sinne, but also overcome  
the same dayly more and more as thy  
children doe; aboue all things desiring  
the sanctification of thy name, the com-  
ming of thy kingdome, the doing of thy  
will on earth as it is in heaven, &c.  
through Jesus Christ our Re-  
deemer, Mediatour,  
and Advocate,  
Amen.

FINIS.





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